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The Ahmadiyya GAZETTE USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

Shuhada'i Lahore Edition

Surely, Allah has purchased of the believers their persons and their property

in return for the Garden they shall have

Holy Qur'an 9:111

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Al-Qur'an

قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى
رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ۝ وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ
صَالِحًا فَلَهٗ جَزَآءَ الْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ
اَمْرِنَا يُسْرًا ۝

He said, 'As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord Who will punish him with a dreadful punishment; But as for whom who believes and acts righteously, he will have a good reward with his Lord, and We too speak to him easy words of Our command. (18:88-89)

Commentary:

Cyrus believed in life after death. He was a follower of Zoroaster and of all religions, second only to Islam, Zoroasterism has laid the greatest stress on life after death. 'There can be no doubt that Cyrus and his Persian followers were faithful believers in the pure doctrine of Zoroaster, and disdainfully regarded foreign cults.'

(Jew. Enc., Vol. 4, p. 404)

Al-Hadith

عَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ رَضِيَ اللّٰهُ عَنْهُ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا خَافَ قَوْمًا قَالَ: اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ -

Hadhrat Abu Musa Al-Ash'ari[ra] relates that when the Holy Prophet[saw] apprehended mischief from a people, he supplicated:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُبِكَ مِنْ شُرُوْرِهِمْ

Allah, we confront them with Thee and seek Thy protection against their mischief.

(Abu Dawud kitabussalat bab ma yaqul idha khafa qauman)

SAYINGS OF THE PROMISED MESSIAH[AS]

ALLAH THE EXALTED

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadhrat Muhammad, the chosen one (peace and blessings of Allah be on him) on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.

[Zameemah Risalah Jihad, Roohani Khaza'in, vol. 17 p. 29]

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator, but I lead to a higher stage and affirm on the basis of my personal experience that God is.

[Malfoozat, Vol. III, p. 16]

Our paradise lies in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. O ye, who are bereft! run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?

[Kashti Nooh, Roohani Khaza'in, vol. 19 p. 21-22]

FRIDAY SERMONS DELIVERED BY HADHRAT KHALIFATUL MASIH V[aba]

ON JUNE 11, 18, 25, JULY 2 AND 9, 2010

IN WHICH

HAZOOR[aba] PAID TRIBUTES TO THE LAHORE SHUHADAA' (MARTYRS):

ZIKR-E-KHAIR OF THE AHMADIS MARTYRED

IN TERRORIST ATTACKS ON BAITUN NOOR AND DARUL ZIKR

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on June 11, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

In the Friday sermon today, Hadhrat Khalifatul Masih V[aba] mentioned some of the martyrs who were mercilessly attacked during the massacre in Lahore two weeks ago. Hazoor[aba] said these are those Ahmadi Muslims who were absolutely fearless even in the face of death, who did not beg for life from the assailants, instead remained occupied in the remembrance of Allah and tried to help others and save the lives of others. They did not panic but supplicated before God and tried to overpower the attackers, if they could. Some of these believers were granted the status of martyrdom, which is eternal life, and their names shall shine bright like stars in the heavens in the annals of Ahmadiyyat, *Insha Allah*. May Allah Almighty elevate their status in Paradise, *Ameen*.

Before mentioning the martyrs, Hazoor[aba] directed the attention of all *Jama'at* members towards the *Syedna Bilal* Fund. He reminded that this fund exists since 1986, and was launched by Hadhrat Khalifatul Masih IV[rh] to collect funds for the assistance of the families of martyrs. Hazoor[aba] said that through this scheme, the *Jama'at* has been providing assistance, but it is the responsibility of *Jama'at* Ahmadiyya to provide any type of assistance to the families regardless of whether funds are available through the *Syedna Bilal* Fund or not.

Hazoor[aba] then started with brief biographies about some of the martyrs.

1. Munir Ahmad Shaikh Sahib, *Ameer Jama'at* District Lahore, martyred in *Darul Zikr*. His father, Shaikh Taj Din Sahib, was a stationmaster and he performed *Bai'at* in 1927. He (father) was a friend of Mufti Malik Saif-ur-Rehman Sahib, and they both were bitter opponents of the *Jama'at*. When they read a book written by the Promised Messiah[as], they were impressed by the love expressed towards the Holy Prophet[saw] and after reading a few books, thus accepted Ahmadiyyat. Munir Ahmad Shaikh Sahib received his degree in LLB and was posted as a judge in different locations. In Lahore, he was posted as a special anti-corruption judge; then a special judge in customs and was working for NAB when he retired in 2000. He was famous for being a just man, and he was fearless. In Rawalpindi, he was appointed as the judge to decide between two parties; where one party consisted of a group of women belonging to the Lahori Ahmadi *Jama'at* being represented by Mujeeb-ur-Rehman Sahib, and the other party consisted of a *Maulvi*. Munir Ahmad Shaikh Sahib told both parties that he was an Ahmadi Muslim. The *Maulvi* did not seem to have any issues with him being an Ahmadi. In fact, it was Mujeeb-ur-Rehman sahib who was apprehensive that Judge sahib may decide against his client in his keenness to express his justice. Munir Ahmad Shaikh Sahib was a brave man, kind-hearted towards everyone and had great knowledge. He led a simple life. He served the *Jama'at* in various capacities (he was the Director of Fazl-e-Umar Foundation, and *Sadr* of Model Town/Garden Town areas, etc.). He always looked after his family to the best of his abilities. He would say that he was born in the household of a poor stationmaster, but he looks after his family because his children know that their father is a session judge. He was a *moosi*. Just one day prior to his martyrdom, his sister gave a talk to *Lajna* about how the system of *wasiyyat* is a means to attain Paradise, and when she

came home, she asked Shaikh Sahib if what she had said was correct. In response, Shaikh Sahib said that although this is correct, but the true guarantee to attain paradise is through martyrdom. Shaikh Sahib called from the mosque before his martyrdom, and told his wife that he had incurred injury to his head and leg, but said that he was fine. When he was directed to go towards the basement, he refused. When the assailants started firing, he requested all members to stay seated and recite *Durood.* He borrowed a mobile phone from a *Khadim* and called the police, requesting their presence. The police said that they had already arrived at the premises, to which Shaikh Sahib responded angrily that they better get inside. According to an eyewitness (the *Khadim* whose mobile phone he had borrowed), the last words he heard being uttered by Shaikh Sahib was the proclamation of the *Kalima.* His wife said that before leaving for *Jum'uah,* he gave her the amount owed for *chanda,* and he had never done so before. He also told her about a case, the date of which was postponed, and entrusted her with some money to put in the case file. His wife says that prior to this, he had never discussed any case matters with her. He had expressed his desire to Hadhrat Khalifatul Massih IV[rh] that he would like to dedicate his life to the service of *Jama'at.* Khalifatul Massih IV[rh] suggested that he should continue to work where he was as this was an effective way of doing *tabligh* (propagation) of Islam/Ahmadiyyat). One of his sons suggested hiring a security guard, to which he said, "What will that serve? If I get hit by a bullet, I will be among the martyrs." Mubashar Majeed Sahib, a *Murrabbi Silsila,* writes about him that in 1997-1998, when he was in Gulberg, that he received a phone call from the district *Murabbi* who said that a scholar had requested a meeting with both of them. This scholarly man was an opponent of the *Jama'at,* who had been implicated in an erroneous case by the customs. His complaint was that the judge appointed over the trial was a strange man who puts his fist down forcefully and announces before each session that he is an Ahmadi, and to start the proceedings. The man was fearful that the judge's declaration of being an Ahmadi meant that the decision would be pronounced against him. The *Murabbi Sahib* reassured this man that the reason why the judge did so was not because of any other reason, but to let everyone know that since he was an Ahmadi, he does not mean to intimidate you, he means to say that he will not accept any bribe nor entertain any intercession on behalf of anyone, and that he is not afraid of anyone except Allah. He also consoled this man that if he was innocent, the judge would serve a fair judgment. After a few months, the PA of that man called to thank the *Murabbi Sahib,* as he had been acquitted, who said that there was no need to thank him; instead he should thank the *Imam Mahdi* of the Latter Days[as] who has founded a *Jama'at* of members who are absolutely just in their dealings regardless of their beliefs, etc. He was a courageous man indeed.

Last year, when he was appointed *Ameer,* District Lahore, I wrote a letter to him suggesting that he was entitled to the direct access to the Khalifatul Masih for consultation in any matter and to maintain contact. Taking benefit of this facility, he called me for guidance and instructions, although everything was going well. He was a man who consulted everyone in his proceedings and was a highly skilled man. *Sadr Lajna Imaillah,* after working under his directives, said that he fulfilled his responsibilities to the best of his capabilities. He was a man who possessed many qualities. May Allah Almighty elevate his status in Paradise and rank him amongst His beloved, *Ameen.*

2. Major General Retired Nasir Chaudhry Sahib, son of Chaudhry Safdar Ali Sahib, resident of district Sialkot. His father was an inspector and was martyred while on duty, when his son was only 10 years old. His paternal grandmother was a foster mother of Chaudhry Zafrulla Khan Sahib[ra]. In 1945, during World War II, he was posted in the Frontier Force in Burma. In 1943, Syed Sarwar Shah Sahib performed his *Nikah,* which was attended by Sahibzada Mirza Bashir Ahmad Sahib[ra] and Sahibzada Mirza Sharif Ahmad Sahib[ra]. In 1971, during his command of a division in Rajasthan, he suffered a bullet wound in his knee, with the bullet remaining in his body. The doctors said that if he walked again, it would be a miracle. He was a strong-willed man, who continued to perform certain exercises, and his leg recovered and he was able to walk again. He was assigned a servant for his services in the army. For 20

years, he served as secretary *Islah-o-Irshad*, and from 1987 to the day he was martyred, he served as *Sadr* of Model Town area. He was 91 years old. His wife says that he was a sincere man, who had a kind heart, and dearly loved the establishment of *Khilafat*, a righteous man, regular in offering *salat*. Once when he did not have a driver, his wife suggested that he should request for one from his platoon, but he said that God had provided abundantly for him and that he would arrange for a driver himself. He joined the system of *Wasiyyat* in 1943. *Na'ib Ameer* District Lahore, Retired Major Lateef Ahmad Sahib would joke with him saying that even a General is working for me, to which General Sahib would respond that my job is to obey; in the work of *Jama'at*, worldly ranks play no role. In *Masjid Noor*, he would generally sit on the chairs outside the *Masjid*. When the assailants started firing, one of the *Jama'at* members requested him to go inside the mosque, and he said that let others reach safety first, and he himself went in last and sat inside. People started going into the basement, but he remained seated. A grenade exploded near his feet, and a bullet from one of the assailants entered his neck, and he was martyred in the state of prostration on the chair. He served the *Jama'at* with great humility and loyalty. During his years of service in the army, he could have been granted the status of martyrdom, but instead, Allah Almighty bestowed on him this grand status as a servant of the Promised Messiah[as] and during worship. May Allah Almighty grant him a lofty station in Paradise.

3. Aslam Bharwana Sahib, son of Respected Raja Khan Bharwana Sahib, who accepted *Bai'at* during the *Khilafat* of Hadhrat Khalifatul Masih II[ra], was a resident of Jhang. Aslam Bharwana Sahib received his degree in Mechanical Engineering from Taxila University and since 1981, was employed with the Pakistan Railway. He was a devoted member of *Majlis Ansarullah*. On Fridays, he would generally make the announcements before the sermon. On the day of the incident also, he had just finished making the announcements in *Baitul Zikr*. He was 59 years old. He was Chief Engineer in Pakistan Railway. He was expecting another raise in ranking at his employment, but Allah Almighty has bestowed on him such a high rank of martyrdom in face of which no worldly ranks has any value. A *Khadim* on duty said that he refused to go to the basement and requested others to proceed towards a safe location. He went outside to find out about the safety of others, but when he opened the door to step outside, the assailant fired at him. He served the *Jama'at* in various capacities with extreme dedication. He was a brave and courageous man. At an event in Quetta, he was given a seat in the front row. At that time of intense opposition towards Ahmadis, he was wearing a badge with the *Kalima* written on it. The Governor requested him to either take the badge off, or sit in the back rows. He was resolute that he would do neither but if the Governor wanted, he could send him home. He was a helpful man dedicated to the service of mankind. He was highly devoted to the establishment of *Khilafat*. He had dedicated his life to the service of *Jama'at* after retirement and was very happy to do so. He would look after his health in order to better serve the *Jama'at*. He was an honest man and earned respect due to this quality among others. He would make arrangements to offer *Salat* in congregation. During his education, he received *Jama'at* sponsored scholarships as an orphan; therefore he donated regularly to schemes that care for the orphans. He participated in financial sacrifice schemes regularly. One of his close relatives had a dream a few days before the incident in which she heard "Be prepared to choose the martyrs". He held *Jama'at* officers in high esteem and was a humble man. May Allah Almighty grant him a lofty station in Paradise, *Ameen*.

4. Ashraf Bilal Sahib, son of Abdul Lateef Sahib. His maternal grandfather, Khuda Bakhsh Sahib accepted *Bai'at* at the hands of Hadhrat Khalifatul Masih II[ra]. Most of the extended family was non-Ahmadi. He was a citizen of England and was on a visit to Pakistan. He was 56 years of age. He would always participate in financial schemes with great zeal. He was an Engineer by profession and owned his own workshop. He was martyred in *Darul Zikr* and he was a *Moosi*. He was serving as secretary *Tehrik-e-Jadid*. A bullet pierced through his left shoulder and exited through his heart. He firmly put his hand to his body and called his driver, telling him he was wounded but not to tell anyone else. Another bullet pierced through his neck. A young boy who lived with him since his childhood, by the name of Nisar Ahmad, held

him when he fell over. Nisar Sahib tried to listen to his heartbeat by pulling the wounded Bilal Sahib close to him, when the assailant opened fire again and martyred Nisar Ahmad also, maintaining all his loyalties to this family. Ashraf Bilal Sahib always remained occupied in *Zikr-e-Ilahi* and I*stighfar* and would cry during *Salat*, and when his wife would ask why he cried so much, his answer was that these were tears of gratitude to Allah Almighty Who had blessed him with so much despite his weaknesses. He participated with great enthusiasm in financial sacrifices and humanitarian services. He would spend hundreds of thousands in way of serving other human beings. He was also running a free dispensary. He was also providing for the monthly expenses of many households. Whosoever would come to him for financial assistance, he would provide for him and would ask him to always come to him for assistance in the future. His wife had noticed a difference in his attitude in the past two months, such that he was trying to tie up loose ends and finish some projects at a great pace. He also gave instructions to his wife regarding certain projects to which his wife said that she would not be able to accomplish these tasks, but he insisted and encouraged her. May Allah Almighty elevate his station in Paradise, *Ameen.*

5. Captain Retired Mirza Naeemuddin Sahib, son of Mirza Siraj Din Sahib. He was a resident of Fatehpur District Gujrat. He was 56 years of age and was martyred in *Darul Zikr.* He would usually go for lunch on Fridays to his daughter's place. He called home at about 2 pm while he was wounded and instructed his daughter to look after her mother. When the wife was handed the phone, the wounded Naeemuddin Sahib asked her if she was alright, and she said yes. Then he said "*Khuda Hafiz*" (May God protect you). He inquired about the safety of his son Amir. He also gave some tips to two other men on how to protect themselves, due to which they remained safe and protected. He was martyred near the *mihrab* resting against the wall, suffering a bullet wound in his stomach. His son, Amir Naeem has also been wounded during these attacks. May Allah Almighty bless him with complete health, *Ameen.* His wife says that their married life was an ideal one. God blessed them with five daughters, and at the birth of every daughter, he would say that a blessing has arrived. [This is a lesson for those who trouble their wives over the birth of daughters and Hazoor[aba] receives quite a few complaints about this.] At the birth of each of their daughters, he was promoted, and thus gradually became a captain. He earned the respect of others due to his honesty and integrity and he was a very brave and courageous man. He participated in the 1971 war, and the Kargil confrontation. He had an intense desire for martyrdom. Allah Almighty granted him his wish and bestowed martyrdom to him while he was in worship.

6. Kamran Rasheed, son of Mohammad Arshad Qamar Sahib. His paternal grandfather Hafiz Mohammad Abdullah Sahib was the first to enter the fold of Ahmadiyyat in his family, when he performed *Bai'at* in 1918. He migrated during partition from district Jalandhar. Kamran Sahib was 38 years of age and was martyred in *Darul Zikr.* He had earned a bachelor's degree in arts, and was working in the field of composing, and he was an active member of *Khuddam-ul-Ahmadiyya.* He was currently serving as Secretary *Talim* (MKA), and was also working for MTA, and prior to this, he also served in the Books department at *Dar-ul-Zikr.* He was a *Moosi.* At the time of the attacks, he courageously went out to do some recording for MTA but was martyred by the bullets fired by the assailants. His wife said he was a very patient man; was always watchful about the offering of *Salat* by the kids, and was occupied with some projects at *Darul Zikr.* Contrary to the norms, four or five days before his martyrdom, he became very sober and silent and would not leave the house without reciting the Holy Qur'an. Hazoor[aba] narrated some dreams indicating a special event in the family, which now points to this incident of martyrdom. Kamran Sahib's maternal uncle, Muzaffar Ahmad, was also martyred during these attacks. May Allah Almighty elevate their stations in Paradise, *Ameen.*

7. Ejaz Ahmad Baig Sahib, son of Muhammad Anwar Baig. His family was from a village near Qadian, and on his mother's side, he was related to Mohammadi Begum. He was 39 years of age and martyred in *Darul Zikr.* His wife said that he had a urine infection and was ill for two years. This was the first time he had gone for *Jum'uah* prayers after two months and made special arrangements to attend. His wife made a special note that he looked much healthier on that day. He was a simple man with complete faith in God. He was a

patient man and was never affected by the negative attitude of other people. He was employed as a private driver to Gen. Nasir Sahib Shaheed. May Allah Almighty elevate his station in Paradise, *Ameen.*

8. Mirza Akram Baig Sahib, son of Mirza Munawwar Baig Sahib. His paternal grandfather was Mirza Umar Baig Sahib, who accepted *Bai'at* at the hands of Hadhrat Khalifatul Masih II[ra]. At the time of partition, they migrated from Qadian. His paternal uncle was martyred in Wah Cantt in 1974-75. Akram Baig Sahib was 58 years of age and was martyred in *Darul Zikr.* He was a member of *Majlis Ansarullah.* He was martyred when he received fatal wounds from the shrapnel of a grenade. He called his son and told him that he was wounded and that he should pray for him. He was a righteous and pious man, very courageous, performed *I'tekaf* every year, disciplined and punctual, respected his elders and loved children. He had the intense desire to attain a special communion with God in his worship, which he felt was still lacking. He also had a dream recently indicating that his life would come to an end soon. He expressed the desire of becoming a martyr on several occasions. He also saw the Promised Messiah[as] in one of his dreams, and also had the opportunity to visit the *Ka'bah* in another dream. He also dreamt that he was eating white rice, which is interpreted as fulfillment of a wish or attaining a high status. May Allah Almighty elevate his station in Paradise, *Ameen.*

9. Munawar Ahmad Khan Sahib, son of Mohammad Ayub Sahib, resident of Dairiyaan, Narowal district. He owned a business of carpets. He was 61 years of age and was martyred in *Darul Zikr.* He would participate in financial schemes with great enthusiasm and was very regular in paying his *chanda.* He was buried in Lahore. He would encourage his children to participate in *Tarbiyyati* classes. He was a pious and righteous man with a special relationship with God Almighty. Prior to this, when the situation got worse, he instructed his wife that she should preserve the love for *Khilafat* in their children. May Allah Almighty elevate his station in Paradise and accept his prayers and desires for his children, *Ameen.*

10. Irfan Ahmad Nasir Sahib, son of Abdul Maalik Sahib. His paternal grandfather had performed *Bai'at* in 1938. He was a resident of district Narowal. He was 31 years of age and was an active member of the *Majlis Khuddamul Ahmadiyya.* He was martyred in *Darul Zikr.* His brother said that usually he would be assigned the duty of traffic control, therefore, he was probably one of the first among the martyrs. He was a *moosi.* He was an obedient man and never said no to any tasks assigned. He was always ready to serve.

11. Sajjad Bharwana Sahib, son of Allah Yaar Bharwana Sahib. He was a resident of Jhang and was working as a contract clerk in the Railway. He was 30 years of age. He was an active member of *Majlis Khuddamul Ahmadiyya.* He was martyred in *Dar-ul-Zikr* and was a *moosi.* He would always look for occasions to serve the *Jama'at* and was a devoted Ahmadi. He was martyred while giving eyewitness accounts on the phone. He was planning to move back to his village and hence this was probably his last *Jum'uah* in *Dar-ul-Zikr* and he had requested to perform the duty he was charged with. Allah Almighty granted him a lofty status of martyrdom. He would remain in the *masjid* till late at night after work. His wife had a dream in which she saw Sajjad Sahib wounded and bleeding from his stomach. Indeed, Sajjad Sahib incurred bullet wounds in his stomach. May Allah Almighty elevate his station in Paradise, *Ameen.*

12. Masood Ahmad Akhtar Bajwa Sahib, son of Muhammad Hayat Bajwa Sahib. His father entered the fold of Ahmadiyyat and belonged to district Bahawalnagar. He received his education from Bahawalnagar and was employed with Wapda from where he retired. He was an active member of *Majlis Ansarullah.* He was 72 years of age, was a *moosi* and was martyred in *Darul Zikr.* His son, Dr. Hamid Sahib said that due to a lack of funds he could not apply for his Green Card in the US, but his father sent him $1,000 and instructed him to apply for the Green Card right away, which he did and he received his Green Card within 25 days (normally it takes about 6 months). Due to this, he was able to attend his father's funeral. Before he was martyred, while he was bleeding from his wounds, he cared for other wounded, and

protected the young till the last breath. He remained occupied in *Zikr-e-Ilahi* and encouraged others to do the same. His wife said that he would greet everyone with warmth and encourage his neighbors to attend *Jum'uah* prayers. He was a sympathetic man with a good sense of humor. It was his last wish that his son would become a *Murrabbi* who is a student in the *Jamia*. He was a simple man who always loved to invite and have the company of the elders of the *Jama'at*. May Allah Almighty elevate his station in Paradise, and accept his prayers and good wishes in favor of his children, *Ameen*.

13. Asif Farooq Sahib, son of Liaquat Ali Sahib. His father performed *Bai'at* in 1995 without asking any questions and was a pious natured man. He was 30 years of age. He had a bachelor's degree in Mass Communications. He was an active member of *Majlis Khuddamul Ahmadiyya* and an active participant of MTA Lahore. He was also serving in the A/V department. He was a *moosi*. He was martyred in Dar-ul-Zikr. On the fateful day, he wanted to make some video recording of the event for MTA and received a fatal bullet. For the last three years, he lived in *Dar-ul-Zikr* and worked from there. One day prior to his martyrdom, he took leave from his job and came home for *Jum'uah* Prayers. He said that "I have finished all my pending jobs and returned home." He would often say that his life and death is in *Dar-ul-Zikr*. His parents and family members said that his martyrdom was a great reward for us. May Allah Almighty confer upon the *Jama'at* many blessings in lieu of these sacrifices, *Ameen*. He was a sympathetic and pious man. He only had three places where he could be found, home, work or *Darul-Zikr*. He would never get angry. Once, when his mother asked him why he never felt angry, he said that a worker like me never gets angry. His father dreamt a few years ago that he had incurred a bullet wound in his heart, which he had interpreted that he would die of a bullet wound to his heart, but when his son was martyred, he realized that the dream was to be interpreted for his son. On 5th June, his wife was blessed with the birth of his second son. May Allah Almighty grant them with righteous and pious progeny, *Ameen*.

14. Shaikh Shamim Ahmad Sahib, son of Shaikh Naeem Ahmad Sahib. His forefathers were among the companions of the Promised Messiah[as]. He was 38 years of age and was the only son of his parents. He was the only custodian of the household. He was employed at the Bank *Al Falah*. He was an active member of *Majlis Khuddamul Ahmadiyya* and was serving as an auditor. He was martyred in *Darul Zikr*. He was always ready to make financial sacrifice. He was a man of pious virtues and was an affectionate and a loving man. He carried out his duties with great wisdom. He was always smiling and made others smile. He served his parents with great responsibility. On the fateful day, he called his cousin to inform him of the attacks. He guarded in front of the *Ameer Sahib* to protect him and came under the line of fire at the hands of the cruel assailants. His mother says that her son was a very endearing son and looked after her every need. He possessed many virtues and cared for everyone. His wife said that her husband was a result of many prayers and financial sacrifices. As a result of a dream in which he saw Hadhrat Khalifatul Masih IV[rh] asking him to give all his children to him, he dedicated all his children in the *Waqf-e-Nau* scheme. May Allah Almighty elevate his station in Paradise, *Ameen*.

15. Mohammad Shahid Sahib, son of Mohammad Shafi Sahib. His grandfather accepted Ahmadiyyat in 1935 and was a resident of Kotli. He was 28 years of age at the time of martyrdom. He was an active member of *Majlis Khuddam-ul-Ahmadiyya* and was martyred in *Darul Zikr*. At the *Jum'uah*, he was assigned the duty next to the *Mihrab* near *Ameer Sahib*. He called his father and friends and said to them that he would try to capture the terrorists and instructed them not to tell his mother as she would get worried. His face had incurred nail scratches indicating a combat before his martyrdom. Just a few days before his martyrdom, he asked his friends to clear any debts if he owed any. He had quit smoking a few months ago. He was regular in offering *Salat,* and used to give *Sadqa* before every *Jum'uah*. After the attacks, a receipt of that day of 50 rupees was found in his pocket. The watchman said that he would always greet him with courtesy. He and his brother, both worked at a shop together. On the day of the attacks, the younger brother expressed his desire to attend *Jum'uah*, but Shahid Sahib said that he would like to attend the *Jum'uah* on that day and his brother can go the next week. He was still single, and insisted that his

younger sister would get married first. May Allah Almighty wrap him in the shroud of His Mercy and forgiveness, *Ameen.*

16. Prof. Abdul Wudood Sahib, son of Abdul Majeed Sahib, was a grandson of a companion of the Promised Messiah[as]. He was a Professor of English at the Government College in Lahore and also had an LLB degree. He was an active member of *Jama'at* and was a *moosi.* Due to his dedicated efforts, a grand *Ijtima* was held in his *halqa* on the occasion of *Khilafat* Jubilee. He was a patient and humble man. He was also a prisoner in the way of Allah. He was 55 years of age. He served the *Jama'at* in various capacities. He was martyred in *Dar-ul-Zikr.* He incurred a bullet as he was walking towards the *Murrabbi* house. He was a soft-hearted man, and never spoke harshly to his wife during his marriage of 35 years to her. He was strict with his children only in two matters: one of *salat* and the other of attending the *Qur'an* class. He would hold *Dars-e-Hadith* in the house. He was the anchor of the house and maintained unity among the brothers and gave counsel whenever needed. He was always ready to serve the *Jama'at.* He also helped his brothers financially. May Allah Almighty continue to shower His mercy on him, *Ameen.*

17. Waleed Ahmad Sahib, son of Chaudhry Munawar Ahmad Sahib. His paternal grandfather was martyred in Mehrabpur and his maternal grandfather was martyred in Nawab Shah also. His father is an active member of *Jama'at* in Rabwah. At the time of his martyrdom, Waleed was 17.5 years of age and was a student at Medical College. He was in the *Waqf-e-Nau* scheme and a *moosi* also. He was martyred in *Darul Zikr* and is the youngest among the martyrs of 28th May. He was the first to arrive at the *Jum'uah* prayers on that day and when contacted on the phone, he said that he was wounded in the leg and could see numerous bodies lying before him. He requested prayers. During his last visit to Rabwah, he went to see each of his friends and said that he would like to meet them; who knows if we would get to meet next as I may be martyred. He was regular in the five daily prayers, he was a cultured man, intelligent and obedient, who would be the first to greet others. When he was eleven years of age, he said that he would become a martyr like his grandfather when he would grow up. He was popular in his institute, so much so that after his martyrdom, his fellow classmates held three memorial services in which the larger part of those who attended were non-Ahmadis. His teacher expressed that they were planning to attend his funeral in Rabwah but postponed their plan to attend for fear that they might not be able to bear the sight of the deceased. May Allah Almighty accept this sacrifice and in return bless the *Jama'at* with thousands of Waleeds, *Ameen.*

18. Mohammad Anwar Sahib, son of Muhammad Khan Sahib of Sheikhupura. He performed *Bai'at* at the hands of Hadhrat Khalifatul Masih III[rh]. At an early age, he joined the army. He was retired about ten years ago, and then dedicated his services as security guard at *Bait-ul-Noor* Mosque, which he performed till his martyrdom. He was 45 years of age, was a *moosi*, and was martyred in Model Town. His son was also critically wounded and is in the hospital. He was performing his duty at the gate when he noticed one of the terrorists as a suspicious man and soon enough, his suspicions were proved to be true. He defended the gate, but was fired on by one of the assailants and martyred. He was greatly dedicated to serving the *Jama'at.* He would clean the toilets and keep the *Masjid* clean. When the *Masjid* was under construction, he would give duties around the clock. He would serve his parents. He was not regular in offering *Tahajjud*, but for the past month, he would never miss the *Tahajjud* prayers either. The first thing he would inquire from his children was whether they had offered *Salat* and recited the Qur'an. May Allah Almighty elevate his station in Paradise, *Ameen.*

19. Ansar-ul-Haq Sahib, son of Anwar-ul-Haq Sahib. He was a resident of Faizullah near Qadian. He was 63 years of age, and was martyred in *Darul Zikr.* He left the house at 8:30 in the morning dressed in a new suit to run an errand and went to the *Jum'uah* prayers, which he made a point to always attend. He was sitting in the front chair, where he incurred wounds from a grenade, and was also hit by five bullets. He was taken to the Mayo Hospital where he was martyred. According to his daughter-in-law, he was a humble man who deserved the status of martyrdom. He was a peace-loving man and always took the

first step in promoting reconciliation. He received a nominal pension and helped others with it. He was extremely devoted to the *Nizam-e-Khilafat* and served his parents, and got an early retirement to serve them. In order to create harmony in the family, he would sometimes force his family members to apologize even if they were not at fault. Some time before his martyrdom, he wrote a 5-page letter to the family giving certain instructions on how to maintain unity among the family. He also expressed his regret to his children that he made them apologize even when they were not at fault. People who came to give their condolences at his martyrdom also said that he helped them financially and with groceries. May Allah Almighty enable their children to continue his virtuous deeds, *Ameen.*

20. Nasir Mahmood Khan Sahib, son of Arif Naseem Sahib, accepted *Bai'at* in 1958 and moved to Raiwind. He was an active member of *Jama'at*, and so are his parents. He was a *moosi*, and was martyred in *Darul Zikr*, when he was 39 years of age. His brother says that when he spoke to him on the phone, he said he was near the staircase and was safe. When one of the assailants threw a grenade towards him, he caught it with his hands and protected the lives of many others by giving up his own. He was an expert in making contact and networking. When he purchased a car, on the occasion of *Eid*, etc., he would give a ride to others before taking his own family members to the *Masjid.* May Allah Almighty bestow on the *Jama'at* the rewards in exchange of these sacrifices, *Ameen.*

21. Umair Ahmad Malik Sahib, son of Abdur Rahim Sahib, Hafiz Nabi Bakhsh was his grandfather, companion of the Promised Messiah[as] who was a teacher and belonged to a town called Faizullah near Qadian. He was an active member of *Majlis Khuddam-ul-Ahmadiyya* and was an auditor of AACP and served the *Jama'at* in various capacities. His mother is also an active *Lajna* worker. He was 36 years of age, and was a *moosi.* He suffered bullet wounds in the Model Town *Masjid* but breathed his last in Jinnah Hospital and was martyred. He wore a white new dress before going to *Jum'uah*, and sat in the front row of the *Masjid.* He suffered a bullet wound and remained lying on the floor and was on the phone with his father and asked him for his forgiveness and said "I am leaving now, *Khuda Hafiz*". He also inquired about his brother. He asked for water, and was taken to the hospital, where his blood pressure continued to drop. He saw his mother, and asked for water, and bit her finger to let her know that he was alive. He was martyred during surgery due to internal bleeding. He had great contacts, and worked in the construction sector on contract work. He had a great passion for service for mankind. May Allah Almighty elevate his station in Paradise, *Ameen.* Iqbal Abid Sahib says that he called him from the *Masjid* and said in a faint voice: "*Murabbi Sahib, Khuda Hafiz, Khuda Hafiz, Khuda Hafiz*" as if to say that although we are leaving, now it falls upon you to carry on the task of spreading the true Islam. May Allah Almighty enable each and every Ahmadi to spread the message of Islam Ahmadiyyat, *Ameen.*

22. Sardar Iftikharul Ghani Sahib, son of Sardar Abdus Shakoor Sahib, was the great grandson of a companion of the Promised Messiah[as]. He was a *moosi* and was 43 years of age. He was martyred in *Darul Zikr,* even though he would attend the *Jum'uah* in the Model Town *Masjid* on a regular basis. On this particular day, he left for *Darul Zikr* from his office. He called his maternal uncle and requested for prayer. His wife called him to say not to go to the *Masjid* but found out that he was already there. He also called a friend who was in the army to request for help since the police were not helping them. He helped others till his last breath. He tried to capture one of the attackers, but the other fired at him. He could have saved his life but prevented the attacker from killing many others. He had a great passion of serving mankind, he would always help others despite his own troubles. His wife says about him that he was so caring and loving that she never felt the need of any other friend. He would always lend a hand in the house, even washed the dishes. He was a simple man, would conceal his virtuous acts, would remain occupied in *Istighfar* and *Durood*, was kind-hearted and served humanity. He served his parents and loved children. In every capacity, he was a great human being. May Allah Almighty elevate his station in Paradise, and grant patience to the family members of the martyrs. May Allah Almighty keep every Ahmadi in His protection, *Ameen.*

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on June 18, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] began the sermon by saying that he will continue to narrate the biographies of the martyrs of the Lahore attacks.

1. Abdur Rasheed Malik Sahib, son of Abdul Hameed Malik Sahib, belonged to the city of Lalamusa. His grandfather (paternal), Maulvi Meher Deen Sahib[ra] was amongst the 313 companions of the Promised Messiah[as]. At the time of martyrdom, he was 64 years of age, was a *moosi* and was martyred in *Dar-ul-Zikr.* He was an active member of Majlis Ansarullah (Secretary *Wasaya* and Secretary *Talimul Qur'an).* He usually attended *Jum'uah* at Karak house, and it was after a long time that he went to *Darul Zikr* on this particular day. He told his wife before leaving for Friday prayers that Hadhrat Musleh Mau'ood[ra] had said that once in a while, one should offer *Jum'uah* Prayers in the larger mosque. He was sitting in the main hall on the chair; he called home and said that he had incurred a bullet wound in his leg. His wife said that while he was on the phone, she could hear the firing in the background. He had borrowed the phone from someone, and the contact subsequently ended. His wife (who is an active *Lajna* member and has demonstrated patience at this difficult time) says that he was a doting father. They have three daughters, and he never complained about not having a son. He gave his full attention to the daughters and provided them with religious and secular education. He also fostered a *nau-mubai* girl (who had accepted Ahmadiyyat as a result of his *Tabligh* efforts) who used to work in their household. He also made arrangements for her marriage. He was a simple man, loving and caring, prayerful at all times, obedient to the system of *Jama'at* and a righteous soul. May Allah Almighty elevate his station in Paradise, *Ameen.*

2. Mohammad Rasheed Hashmi Sahib, son of Munir Shah Hashmi Sahib. He was the great grandson of a companion of the Promised Messiah[as] and his father was a general postmaster in Abbotabad. His house was burned down during the riots of 1974 by the opponents. He was an employee of Radio Pakistan in Peshawar and was a newscaster, along with writing a column in "*Nawa-e-Waqt*". He was 78 years of age at the time of martyrdom, was a *moosi* and was martyred in *Darul Zikr.* He was an active member of *Majlis Ansarullah* (he was the *Sadr* of his *halqa* for 16 years). He incurred three bullet wounds. He was a loving man, who had a soft corner for the *Jama'at* and a passion for service, and encouraged his wife and children to serve the *Jama'at* as well. On Friday morning, he called the *Sadr* of another *halqa* to inform him that he had some money that was entrusted to him that belonged to the *Jama'at,* which he would return at the *Jum'uah* prayers. This money was found in his pocket after he was martyred, and the currency notes had been pierced by the bullets as well. He was a very punctual and disciplined man. He had the desire to open a "*Salat* Center" in Lahore, but the design for the center would not get approved. He took it upon himself to prepare the design all through the night, and got it approved. The non-Ahmadis who had great respect for him too, came to give their condolences at his martyrdom. He was a brave and courageous man. His *halqa* was doing very well under his leadership. Ataul Qadir Tahir Sahib has written in a letter about him that he was a very friendly and hospitable man. He would always participate in the recitation of the Qur'an and

poem. He had difficulty walking due to some weakness, but he was always ready to serve the *Jama'at* in any capacity. He possessed an immense love for *Khilafat* and would participate in every scheme with great zeal. May Allah Almighty elevate his station in Paradise, *Ameen.*

3. Muzaffar Ahmad Sahib, son of late Maulana Ibrahim Qadian *Derwish.* His father-in-law, Mian Ilam Deen[ra] was a companion of the Promised Messiah[as] and his father had the honour of being a teacher to the sons of Hadhrat Musleh Mau'ood[ra]. He was the Imam of his *halqa* and was the Finance Secretary for a long time (Dharampura). He was 73 years of age at the time of his martyrdom and he was martyred in *Darul Zikr.* He would offer *Salat* in *Darul Zikr* on a regular basis, and on this day also he left for *Jum'uah* prayers. His son went to the Model Town *Masjid Baitun-Noor.* At 6 pm it was found out that Muzaffar Sahib had been martyred, he was found in the morgue and had incurred five bullet wounds. Eye-witnesses say that when he was wounded, he remained busy reciting *Durood,* and encouraged others to recite *Durood* and *Istighfar* as well. His wife says that he was in the habit of offering *Tahajjud* prayers since his childhood and never missed it, and encouraged his children to do the same. He would recite the Qur'an in a loud voice; in fact, he would recite the Qur'an after every *Salat.* He would make arrangements to fast after every few days. He would request everyone to pray that Allah grants him a righteous end. He would fulfill his responsibilities and he would never tell a lie neither could tolerate it. Allah Almighty accepted his prayer and granted him the unparalleled status of a martyr. His sister who lives in Qadian (wife of *Nazir Sahib*) says the he had a friendly relationship with his son-in-law and was very kind to his sisters. His eldest daughter, who lives in Rabwah, says that during his two visits to her house, the recording of the *Khilafat* pledge was being broadcasted on MTA, and he stood up and recited the pledge in a loud voice both times as if there was no one else in the room. He also had the opportunity to perform *Hajj* in 1980. May Allah Almighty elevate his station in Paradise, *Ameen.*

4. Mian Mubashar Ahmad Sahib, son of Mian Barkat Ali Sahib who performed *Bai'at* in 1928. He is from the family of Mian Nooruddin Sahib (Companion of the Promised Messiah[as]). He was a resident of Kharian, district Gujrat and moved to Lahore in 2008. He was a distributor for Coca Cola, but his business met with a grave fate in the riots of 1974, when his business was looted. During this situation, he was driving towards Wazirabad from Rabwah after delivering mail for the *Jama'at*, when he was met by rioters in Chiniot who attacked his car and tried to hurt him. His driver however drove away. Again, his car was attacked in Gujranwala, and finally he reached home after midnight. The situation in those days was very unfavorable for Ahmadis, and those who made trips for *Jama'at* work made great sacrifices; and he was always ready to make sacrifices in the way of the *Jama'at.* He started his business in 1998 again and started distribution for Coca Cola. Some people came to him and said that you are famous for your honesty, as he would never sell any imitation merchandise. These people suggested that if he includes 2 imitation bottles in the crate, he would increase his profits and become a millionaire. Of course, he did not pay heed to their advice and never gave into such greed. He would however be very hospitable to those who would offer him such fraudulent counsel, and would tell them that he did not need any such corrupt advice. He was *Ameer Jama'at* for 6 years (*Tahseel* Wazirabad). His son, Qamar Ahmad, is a Missionary in Benin. He was 65 years of age at the time of martyrdom, and he was a *moosi*, who was martyred in *Dar-ul-Zikr.* He remained on the floor during the attacks, and was injured when a grenade was blasted near him, which wounded him in the neck and caused severe bleeding. He phoned his nephew and told him that he was injured and had incurred five or six bullet wounds. He was an extremely soft-hearted and prayerful man, who looked after his subordinates. He would pray for anyone who was in distress. His wife of 39 years says that he never spoke unpleasantly to her and never scolded the children. If the wife ever complained, he would say that she should pray for herself, as he does for himself. He would not tolerate backbiting in the house and would stop someone if they had started it. His landlady in Gujranwala, who is not an Ahmadi, said that it was her fortune that such a righteous person

as Mubashar Sahib was her tenant, and I pray that my children would become like him. He was active in *Tabligh*. He would often say that I am an unworthy person; I pray to Allah that he may grant me success by conferring upon me the passing marks of 33%. Hazoor[aba] adds that God Almighty accepted his prayers in the best way and granted him 100% marks by bestowing on him the status of a martyr.

5. Fida Hussain Sahib, son of Bahadur Khan Sahib. He was from Kharian, District Gujrat, and was born there. His parents passed away within a month of each other's demise, when he was only 4 years old. He was a cousin of Mian Mubashar Ahmad Sahib (mentioned above), and lived in the guardianship of this household because he was orphaned at an early age. He was never married. At the time of martyrdom, he was 69 years of age and was martyred in *Darul Zikr*. Usually, he would sit outside in the courtyard due to his mild handicap, but on the day of the attacks, he sat on the chair inside the main hall; he incurred 35 bullet wounds when the terrorists started shooting, and was martyred on the spot. May Allah Almighty elevate his station in Paradise, *Ameen*.

6. Khawar Ayub Sahib, son of Mohammad Ayub Khan Sahib. This family was originally from Gilgit, but Khawar Ayub Sahib was born in Bhera, District Sargodha, and after completing year 10, he moved to Lahore in 1978, where he found employment in Wapda. Currently he was working as an accounts and budget officer. He performed *Bai'at* in 1984. He was 50 years of age at the time of martyrdom, was a *moosi* and was martyred in *Dar-ul-Zikr*. He was Secretary *Waqf-e-Nau* and *Muhasib*. He would often offer *Jum'uah* prayers in *Dar-ul-Zikr*. On the day of the attacks, he was sitting in the main hall and incurred two bullet wounds, one near the heart, and the other in the knee. He called home at around 2:15 PM saying that the terrorists had attacked the mosque and requested for prayers. Later, his wife tried to establish contact, and he repeated his request for prayers, but afterwards, he was martyred. His wife says that he was a true gentleman and made arrangements for offering prayer in congregation. He had great organizational skills, paid special attention to the upbringing of children, had a passion for service to humanity and was loyal and sincere to *Khilafat*. Ilyas Khan Sahib writes that in 1984 when he was employed with Wapda, he moved to Lahore, from Bhera to our household in Rehmanpura. He was not an Ahmadi at that time; however, our house evidently had an Ahmadi atmosphere. He became part of the household and frequently made the same criticism against Ahmadis that are parroted by the *mullahs*, so much so that we would encourage him to ask more questions, as this was his habit. Once, Barkatullah Sahib, a missionary, had organized a question and answer session, which was attended by Khawar Sahib, and Barkatullah Sahib specifically asked him to pose any questions, to which he said he had no more questions, and performed *Bai'at* some time later. His relatives at the time kept insisting that he should give it some more thought, but he was firm in his position and said that if they continued to oppose his decision, he would write to *Khalifatul Masih* and complain that his relatives were becoming an impediment in his way of performing *Bai'at*. After becoming an Ahmadi, he made great spiritual progress in the way of attaining righteousness.

7. Mohammad Shaikh Younus Sahib, son of Shaikh Jamil Ahmad Sahib. Although he was born in India, he migrated to Rabwah in 1955, from where he passed his matriculation exams. His father performed *Bai'at* during the *Khilafat* of Hadhrat Musleh Mau'ood[ra] and was among the *Dervish*. He was an active member of *Sadr Anjuman* and was retired in 2007, when he moved to Lahore to live with his son, and was serving as Secretary *Islaah-o-Irshaad* and *Tabligh*. At the time of martyrdom, he was 63 years of age, was a *moosi* and was martyred in *Baitun Noor*. He would go to the mosque ahead of *Jum'uah* time, and on that day, he reached the mosque at 11 AM and sat in the first row. His son was in the other hall. He was among the first ones to be wounded and incurred bullet wounds in the chest and the head, and then received fatal wounds in the ribs from the grenade blast. Shaikh Sahib saw in a dream a vision of Rabwah, a beautiful pavement decorated with carpets, where the *Khulafa* are seated on large chairs, and Hadhrat Promised Messiah[as] is seated on the largest one. And he said that he himself was seated nearby. He was absolutely devoted to *Khilafat*, offered five daily prayers, and despite being a heart patient, he went to the mosque to

offer prayer, irrespective of the weather. His eyes would tear up when he would pay gratitude to Allah for the blessings He showered, and had great faith in God. He was regular in offering *Tahajjud*, and with the minimal wages he had, he would try to help others in any way possible. He led a simple life, and participated in essay writing competitions, which bore him prominent positions. He was involved in *dawat ilallah*. His wife says that they were active in a small village for about 6 years, where they held Qur'an classes and when they were met with opposition, they had to stop this. However, their efforts bore fruit.

8. Masood Ahmad Bhatti Sahib, son of Ahmad Deen Bhatti. His forefathers were from a town in District Kusoor. His paternal grandfather performed *Bai'at* in 1911-12. The family moved to Lahore in 1975, and he worked with his father as a contractor. He received his education up to the matriculation. He was a brave and courageous member of *Majlis Khuddamul Ahmadiyya*. Two of his brothers were also involved in the business with him, and one brother is the president of a *halqa* in Lahore. At the time of martyrdom, he was 33 years of age, and was martyred in *Darul Zikr*. He was offering the *sunnah* prayers before *Jum'uah* when the attacks began and the terrorists began firing. He took off his vest and bandaged his neighboring companion, who was wounded, and comforted him. Displaying great courage, he then tackled one of the assailants and was able to immobilize him, but the other terrorist fired at him and martyred him.

9. Haji Muhammad Akram Virk Sahib, son of Chaudhry Allah Ditta Baig Sahib. His forefathers were from district Shaikhupura and had performed *Bai'at* during the lifetime of the Promised Messiah[as]. Later on, the family moved to Alipur, district Kusoor, where he was born and received his education up to matriculation. In the 1950s, the family moved to Lahore. He retired from his employment in 1966. He served the *Jama'at* in various capacity throughout his life. At the time of martyrdom, he was 74 years of age and was martyred in *Dar-ul-Zikr*, where he was sitting in the fourth row and was martyred by the firing of the assailants. His father had presented their ancestral home to the *Jama'at*, which is being utilized as a *murabbi* house these days. He was a hard-working man, despite his age, he would help the other members of the household and the children, and was an honest person.

10. Mian Laeeq Ahmad Sahib, son of Mian Shafiq Ahmad Sahib. His forefathers were from Ambala, where he was born and at the time of partition, the family moved to Lahore, from where he received his education. At the time of martyrdom, he was 66 years of age, and was martyred in *Dar-ul-Zikr*. He was serving as secretary *Isha'at* in the Canal Park *halqa*. He was sitting in the third row in the chairs in the main hall, when he was critically wounded by the firing. He was being taken to the hospital, but was martyred en route in the ambulance. He had bled profusely as no one was being attended to for up to three hours. He was a simple man of few words, he never hurt anyone, would offer *Tahajjud* prayers, and was friendly with his children at home. May Allah Almighty elevate his station in Paradise, *Ameen*.

11. Mirza Shabal Munir Sahib, son of Mohammad Munir Sahib. His great-grandfather Ahmad Deen Sahib[ra] was a companion of the Promised Messiah[as] and his father owned a business (sound system). At the time of martyrdom, he was 19 years of age and was martyred in *Darul Zikr*. He had completed his B Com degree and was pursuing his BBA, and was a very active member of *Majlis Khuddamul Ahmadiyya*. He was sitting with his younger brother, Shahzad Munir in the main hall near the *Mihrab* after offering *Sunnah* prayers when firing began near the *Mihrab* first. At this time, he left the main hall, but returned shortly and sat near the door, where his brother also joined him. He called home and spoke to his friends also. In the mean time, a terrorist entered from the minaret, and started firing which resulted in the martyrdom of many worshippers. He was bleeding profusely, and did not respond when his brother tried to talk to him. His brother tried to bandage his wounds, but could not do it due to the severity of wounds. He breathed his last after half an hour. His brother says that he displayed great courage, and did

not utter a word despite the pain he was in; in fact, it seemed as if he was happy that his brother was saved. One of his friends writes that he was highly devoted. At one occasion, he was approached at 11:30 at night for some *Jama'at* work and he left right away to offer his services. He would also offer his car for *Jama'at* use whenever he had it. He was a simple man. Another friend writes that after his martyrdom, he saw Shabal in his dream, and on asking where he was, he responded that I am here and I am very happy where I am. May Allah Almighty elevate his station in Paradise, *Ameen*. The martyrdom of such young men reminds the youth to stay true to their pledge, by sacrificing their own life and urging the others to never shy away from their pledge.

12. Malik Maqsood Sahib, son of S.A Mahmood Sahib. His paternal grandfather was from Batala and his maternal grandfather was a companion of the Promised Messiah[as] and was from Bhopal. His grandfathers (paternal and maternal) and his mother were companions of the Promised Messiah[as]. He was born in Bhopal and raised in Qadian, where he received his education from TI College. His family moved to Lahore eventually. At the time of martyrdom, he was 80 years of age, was a *moosi* and was martyred in *Darul Zikr*. He was serving as Secretary *Talimul Qur'an* and auditor in his *Halqa*. His grandson says that he was sitting in the main hall in the second row. At the instruction of *Murabbi Sahib*, he exited to the courtyard, but when his grandson saw him, he was lying on the floor with his fingers in the ears, and showed no movement, and had probably already been martyred, as he had incurred many bullet wounds. He was regular in the five daily prayers and would offer *Tahajjud* prayers too, would pay his *chandajaat* on time, would study the *Jama'at* books, would watch MTA and listen to Huzoor's[aba] sermons and addresses. He was an expert in accounts. Once, when he was still very young in Qadian, there was a competition amongst the friends to see who would reach the mosque first for the morning prayer. In order to win the competition, he left for the mosque at 2:30 AM. His son, Tabassum Maqsood Sahib, who is a lawyer, is doing a *waqf* in Rabwah these days.

13. Chaudhry Mohammad Ahmad Sahib, son of Dr. Noor Ahmad. His paternal grandfather and father performed *Bai'at* in 1921-22, and the family belonged to Faisalabad. His father worked with Dr. Mir Mohammad Ismail Sahib[ra] as a junior doctor. He received his primary education from Faisalabad up to matriculation, and then joined the Air Force, where he received training for two years and was then employed there. He participated in the 1965 and 1970 wars. During 1965, when a bomb loader stopped working, he urged others to carry the bombs on their shoulder and did the same for the purpose of loading. Despite such services, the so-called patriots today feel that Ahmadis are not loyal to the country. These are the men who offered many sacrifices for the sake of their country. He also went on several trips abroad for training. He was retired in 1971, but served as the head of the bomb squad till 1985. At the time of martyrdom, he was 85 years of age, was a *moosi* and was martyred in *Baitun Noor*. He would often offer his *Jum'uah* prayers there, and would prepare his clothes for the *Jum'uah* on Thursday evenings. He would leave for *Jum'uah* by noon. On the day of the attacks, a young man saw him bleeding in the second or third row, when he called the young boy towards him and asked him to tie a cloth around his abdomen, where he had incurred bullet wounds. He also instructed the young man to offer water to the other wounded men. He also offered some advice to other men on how to save themselves as he was an expert in the field. He also received a bullet wound in his neck. He was taken to the Jinnah Hospital, where he succumbed to his wounds and attained martyrdom at 8 PM in the evening. One of his relatives dreamt a couple of days before the event that Lahore was under attack. Hazoor[aba] added that many people had such dreams in Pakistan and abroad, pointing to these events. He did not hold malice towards anyone and was in good health. He was regular in offering *Salat* and recitation of the Qur'an. He loved his children. He was a good sportsman (*kabbaddi* and football). He was highly devoted to *Khilafat*. His daughter writes that according to an eyewitness, her father was sitting on the chairs and was listening to the sermon which had just started, when the firing started. He remained seated, as if trying to gauge the situation. When the terrorist approached and fired in his direction, he was wounded. When the terrorist turned

around to reload his gun, despite the wounds, he tackled the terrorist at his neck and disabled him. Another man came to his help, and then other *Khuddam* came to help. He had incurred a few bullets in the meanwhile and was bleeding profusely, but despite these wounds, he gave instructions on how to diffuse the bomb and tied the hands and legs of the terrorist. He was a brave man who bore the wounds with great courage and attained the status of martyrdom.

14. Ilyas Aslam Quraishi Sahib, son of Master Shafi Aslam Sahib. His family belonged to Qadian and then moved to Gujranwala. His father was a missionary who served the *Jama'at* well. His brother Mohammad Aslam Sahib was among the *Derwish* of Qadian. He was employed with a bank, from where he retired at the post of Assistant Vice President. At the time of martyrdom, he was 76 years of age, was a *moosi* and was martyred in *Baitun Noor*. He was the *Sadr* of Johar Town *halqa*. He was seated in the first row in the second hall. When the terrorists began firing, he tried to keep the door of the second hall closed with the help of other worshippers, but incurred heavy wounds during the firing through the door. He was martyred around 4 PM in the evening. He was a simple and righteous man, who was always thankful for his blessings. He was a prayerful man and served the *Jama'at* with great zeal. He was an affectionate father, regular in prayers and *Tahajjud*, always smiling and very friendly. He would never complain if someone approached him for *Jama'at* work, even if he was sleeping at the time. He always gave counsel to always remain loyal to the *Jama'at* and *Khilafat*.

15. Tahir Mahmood Ahmad Sahib, son of the late Saeed Ahmad Sahib. The family belonged to Muzaffar Garh. His father performed *Bai'at* in 1953 and moved to Lahore in 1993. After completing his matriculation, he was employed in the private sector, and went to Malaysia for training (he was slightly mentally impaired). At the time of martyrdom, he was 53 years of age, and was martyred in *Bait-ul-Noor*. He went to see the *Sadr* of his *halqa* before *Jum'uah*, who took him along to *Masjid Baitun Noor*; normally he went to the other *namaz* center for *Jum'uah* or occasionally attended *Jum'uah* at *Darul Zikr*. This was his first *Jum'uah* at *Baitun Noor*. He received 2 bullets in the chest and 1 in the forehead. He was a brave man and devoted to the *Jama'at*. He used to say that he was not afraid of bullets, and knew he would be martyred. He was well-renowned in the neighborhood and would be the first to say *Salam* to everyone on the street.

16. Syed Irshaad Ali Sahib, son of Syed Samiullah Shah Sahib (who served as principal of Jamia Ahmadiyya also). His paternal grandfather, Khaslat Ali Shah Sahib and his maternal grandfather Mir Hamid Shah Sahib were both companions of the Promised Messiah[as] and were among his special friends. The ancestral home in Sialkot was where the Promised Messiah[as] used to stay during his visits to Sialkot. This ancestral home was donated to the *Jama'at*. After completing his bachelor's degree, he appeared for some exams, after which he was employed as Assistant Director in the Labor Department, from where he retired as Deputy Director. He was serving as Secretary Finance in Model Town. At the time of martyrdom, he was 80 years of age, was a *moosi* and was martyred in *Bait-ul-Noor*. Before leaving for *Jum'uah*, he was resting with his hand on his chest, saying that he felt like resting on that day. Then he got up and prepared to leave for *Jum'uah*, saying that he was leaving and he repeated saying that he was indeed leaving. He was sitting in the courtyard of the mosque on the chairs, and when the firing started, he was martyred. He received three bullet wounds. In a recent experience, he heard the words "*inni rafe'oka wa mutawaffeeka*". Hazoor[aba] says that perhaps the person narrating this incident recorded the words incorrectly and the words should actually read "*inni mutawaffeeka wa rafe'oka*". Anyways, he was not able to understand the words. About 15-20 days before the incident, he also heard in another experience: "We receive you with open arms with red carpets". In another vision, he saw that a chariot stopped in front of his house, and he hears that Hadhrat Mirza Bashiruddin Mahmud Ahmad[ra] has arrived. His relatives said that he was worried that he was not able to serve the *Jama'at* like his forefathers. He was a jovial man who had a passion for serving others

and would look after his relatives in particular.

17. Noor-ul-Ameen Sahib, son of Nazeer Waseem Sahib. He was born in Rawalpindi, and completed his matriculation there, and joined the Navy. His paternal grandfather was a companion of the Promised Messiah[as] and his maternal grandfather served as *Ameer Jama'at,* Hyderabad and was martyred. He was an active member of *Majlis Khuddam-ul-Ahmadiyya* and for a long time, was in charge of monitoring the closed-circuit system installed in the mosque. He also went to live in Karachi for some time. At the time of martyrdom, he was 39 years of age, and was martyred in *Darul Zikr.* He called home during the attacks and said that I can leave this place if I want to, but I was assigned duty at this spot. He was sitting behind the dish antenna where a grenade was detonated, due to which he was martyred. His wife says that he possessed many great virtues, and would pay specific attention to the upbringing of the children, especially the *Waqf-e-Nau* children. When he spoke to his wife on the phone, she asked him to leave the place but he said that he could not leave the many people who were in the same situation as him behind. He participated enthusiastically in *Jama'at* work.

18. Chaudhry Mohammad Maalik Sahib, son of Fateh Mohammad Sahib. He was a resident of Ghakkar Mandi from where he moved to Gujranwala and then to Lahore. His father passed away before his birth. When he was finishing up his matriculation exam, his mother gave her gold bracelet to him and said that he should continue his education. He did complete his bachelor's degree. He was 93 years of age at the time of martyrdom, was a *moosi*, and was martyred in *Baitun Noor.* His relatives say that since he had attained old age, he would forget things, and consequently, he had missed about 7 or 8 Friday prayers, but on this particular day, he insisted that he would go for *Jum'uah* prayers despite being stopped. He was among the first ones to be martyred on that day sitting in the front row of the chairs. He never hurt anyone and had a great passion for reading and studying the books of the Promised Messiah[as] and would encourage his relatives to do the same. His son, Daud Ahmad Sahib, narrates that when he completed his education (MA Economics), his father asked him to work for him, saying that I will pay you the same wages that you expect at your employment. I will hire you to read the books of the Promised Messiah[as]. He raised the children with a deep sense of consciousness towards offering *salat*, and would wake them up at the time of *Adhan*, and would offer *salat* in congregation. He never raised a hand on the children for their moral upbringing; instead he would pray for them and would say that this is compassion. He would cry in his *Tahajjud* prayers and pray for his children. In 1974, when the family lived in Satellite Town Gujranwala, many Ahmadis congregated in their home for safety. He took great care of everyone during this difficult time. He was an extremely honest man, and could not tolerate anything but the truth. He initiated everyone in the family into the system of *Wasiyyat.*

19. Shaikh Sajid Ahmad Sahib, son of Shaikh Ameen Ahmad Sahib. His family belonged to Bhera. He received his bachelor's degree from Lahore, and was employed with MCB in Rawalpindi. After he was retired in 2003, he moved to Lahore to be with his children. He was a very responsible member of *Majlis Ansarullah* and was working as secretary *Talimul Qur'an.* At the time of martyrdom, he was 59 years of age, was a *moosi* (his application had been approved) and was martyred in *Baitun Noor.* Habitually, he would leave for *Jum'uah* early and offer his *Salat* with great reverence. He sat in the back hall of the *Masjid* on that day. About fifteen minutes after the firing began, he called his son Shahzad Naeem to ask him if he was well, who said that he was fine. He then secured the doors with the help of other companions and stood in front of the doors to keep them closed (the locks on the door were defective), and this helped many others to reach safety. The terrorists however kept firing and the grenade that detonated caused his martyrdom. He was concerned about the marriage and the employment of his son, and on Friday, he had arranged for an interview for his son. He then asked him how the interview had gone [the son did secure the job afterwards]. He was very conscientious of the rights of his wife and children, and his family relatives as well as his in-laws. He had a soft temperament, was very obedient to the system of *Jama'at* and was deeply

devoted to *Khilafat*. A non-Ahmadi acquaintance in the neighborhood had a dream about him after his martyrdom, in which he hears him saying that, "I don't know how I got here, but I am very happy where I am, I am satisfied."

20. Syed Laeeq Ahmad Sahib, son of Syed Mohiyuddin Ahmad, who was from Bihar (India) and a student at Aligarh University where he met an Ahmadi student who told him about the death of Jesus Christ[as] and the advent of the Promised Messiah[as] which enraged him so much that he smashed the Ahmadi student's head, for which he was later embarrassed. When he approached a *Maulvi* by the name of Sanaullah Amritsari regarding these issues, he sent him a few books containing nothing but slander and foul language, which encouraged him to study more about Ahmadiyyat and he performed *Bai'at* after further research. Hazoor[aba] added that *Maulvis* today follow the same tradition, but instead of sending literature, they come on TV to spread their nonsense slander. Syed Laeeq Sahib was a born Ahmadi. After passing his matriculation exams, he went for further studies and did his MA in English from Putna University. He migrated to Lahore in 1969 and joined MCB, from where he retired some years later. He was 72 years of age at the time of martyrdom, and was a *moosi*. When he entered the mosque, he offered his *Sunnah* prayers, and was sitting behind the *Murrabbi Sahib*, when the terrorist started firing. He was fatally wounded and was martyred. He had a soft nature and a reserved personality. He had a deep love for the *Jama'at* but was not very vocal about it. However, if someone talked against the *Jama'at* or *Khilafat*, he would not tolerate it. On the contrary, he would converse with those who would talk in favor of the *Jama'at*. His children are all highly educated and employed in their fields. He was very regular in offering *Jum'uah* prayers. Once, when his wife was sick and was hospitalized, he left her there and went to the mosque for *Jum'uah* prayer, not worrying about whether he would see her again or not, but he did not miss his Friday prayers.

21. Mohammad Ashraf Bullar Sahib, son of Mohammad Abdullah Sahib. His forefathers were from district Lahore, they were involved in agriculture, but later moved to Raiwind where they started making bricks. It was his paternal grandfather, Choudhry Sikandar Ahmad Sahib who performed *Bai'at*. In 2004, he went for *Umrah*. He always encouraged his brothers to work for the *Jama'at*. He was 47 years of age at the time of martyrdom, and was martyred in *Baitun Noor*. He was the sole provider for his household. He was regular in offering Friday prayers. On the fateful day, he was sitting in the back hall and at the time of the attacks, he helped close the door by pressing his back to the doors to prevent the terrorist from entering the smaller hall. The terrorist then started firing through the doors, which wounded him fatally and he was martyred instantaneously. He was a decent and respectable man. He had a passion for propagating Islam (*Dawat ilallah*), and many non-Ahmadi friends participated in his *Namaz-e-Janaza*. And on 30th May, the *Maulvis* announced in the newspaper *Nawa-e-Waqt* and Express News (TV channel) also broadcasted this notice that the *Nikah* of all those non-Ahmadis who participated in the *Namaz-e-Janaza* has been abrogated. Hazoor[aba] added that the *Maulvis* have even made declarations on the abrogation of *Nikah* of those non-Ahmadis who conveyed their condolences (offering *Namaz-e-Janaza* is a far cry). After performing the *Umrah*, he had become very regular in offering *Tahajjud* prayers. He would also recite the Holy Qur'an regularly and would encourage his family members to do the same. He would tell his children to recite the Qur'an daily, even if it is only one line, but also read the translation because there is really no use without understanding what you have read.

22. Mubarak Ahmad Tahir Sahib, son of Abdul Majeed Sahib. Although Mubarak Sahib himself was from Lahore, his paternal grandmother was from Qadian. His father performed *Bai'at* during the *Khilafat* of Hadhrat Musleh Mau'ood[ra]. He started working in the National Bank as a typist, but continued to further himself in his education, by earning a bachelor's degree, and then a Master's degree. He also took many training courses within the Bank, and was promoted to the position of Vice President and was soon due to be promoted to the position of Senior President. He also received the award of Best Employee of the Bank. He was the son-in-law of late Maulana Dost Mohammad Shahid, historian of the *Jama'at*

Ahmadiyya. He was 57 years of age at the time of his martyrdom and was a *moosi*. He was serving in the capacity of various *Jama'at* offices at the time of his martyrdom. On the fateful day, he was accompanied by both his sons as they came to the *Masjid Baitun Noor* to offer *Jum'uah* prayer. He stayed in the back hall whereas both sons sat in the front hall. When the terrorists started their firing, *Murabbi Sahib* requested everyone to start *Dua*, and he did exactly that. During *Dua*, he incurred a bullet wound, piercing through his chest very close to the heart and he was martyred. He was a very sympathetic man. He would get along better with his subordinates as compared to his peers. He had made arrangements for a *Namaz* Center at his own house by constructing a designated area for it in the house. He had a great love for the *Jama'at*. He would encourage his children to participate in *Jama'at* work, and he would have no issues with them if they would return home even at 3 am in the night/morning after performing their *Jama'at* duties. But for other work, their curfew was to return home by *Isha*. One of the great qualities he possessed was his generosity and he would donate large amounts for humanitarian causes. He had great respect for the missionaries of *Jama'at* Ahmadiyya, and was very hospitable towards them. He was very social and friendly. Whenever possible, he would try to offer his own house to be used as a *Namaz* Center.

23. Anees Ahmad Sahib, son of Munir Ahmad Sahib. The family belonged to district Faisalabad, but moved to Lahore later. After completing his matriculation exams, he worked in the computer hardware field in his Gulberg office. At the time of martyrdom, he was 35 years of age, he was a *moosi* and he was martyred in *Darul Zikr*. He usually attended *Jum'uah* prayers in Model Town, but he was running an errand on that specific day and ended up going to *Darul Zikr* for *Jum'uah*. He was sitting next to his father near the *mihrab* when firing began. When his father told him to lie down, he said that I will go and help the others while you lie down. He was thus martyred by the spray of bullets being fired in his direction. He loved his wife and children and respected his elders and in-laws. He had a passion for serving others. He helped a friend by donating blood and when he asked for a loan for his treatment, about five thousand rupees, he gave him the money as *qarz-e-hasana*. He would encourage his son to participate in the Qur'an class, and would participate in *Jama'at* work with great zeal. His younger brother Munawar Ahmad Sahib was also martyred on this day.

24. Munawar Ahmad Sahib, son of Munir Ahmad Sahib. The family belonged to district Faisalabad, and he was Ahmadi by birth but for a period of time, he was inclined towards the *Shi'a* faith system, as he was raised by his maternal grandmother who was a *Shi'a*. He had a dream in which he saw Hadhrat Imam Hussain[ra] and Hadhrat Ali[ra] who testified to the truth of the Promised Messiah[as], and he performed *Bai'at* again. He had a pious character and thus Allah Almighty guided him. He was very knowledgeable about Ahmadiyyat and had a zeal for propagation of Islam Ahmadiyyat, and *Masha Allah* many *Bai'ats* were performed due to his services. He had such a great passion for *Da'wat Ilallah* that he would render *Maulvis* speechless. At the time of martyrdom, he was 30 years of age, he was a *moosi* and he was martyred in *Darul Zikr*. He was serving the *Jama'at* as an office-bearer at the time. On the fateful day, he was sitting inside the mosque when the attacks began. He quickly crawled outside to close the main gates to prevent terrorists from entering the main hall. He also maintained contact on the phone with his relatives. He made an announcement to all worshippers that if anyone was carrying any kind of weapon, they should let him know. Hazoor[aba] added that the worshippers had gathered to offer *Jum'uah* prayers, hence did not carry any weapons. The police at this time were quick in retorting as to why Ahmadis did not make arrangements for their own security. Hazoor[aba] says that perhaps non-Ahmadis carry weapons to a mosque, Ahmadis do not. The police should just give up and declare that everyone should be responsible for their own security. Anyhow, when firing began inside, and people started getting wounded, he succeeded in serving them with water. He was looking for an opportunity to tackle the assailants, and as soon as he saw such an opportunity, he seized one of them who then blew himself up, which caused his martyrdom. He had learned early on that his brother had also been martyred, but despite that, he continued to help others.

For a long time now, hate-inciting posters were being pasted outside his home by young children, who are made pawns for such work. He would explain to the children that they should not participate in such work, and they would agree, but again the children were being brainwashed and they continued to do so out of pressure. A *Jama'at* member has written regarding a dream Munawar Sahib had seen about a month and a half ago, in which his deceased mother was saying to him that I have prepared a room for you here and I will send for you. Hafiz Muzaffar Ahmad Sahib writes that Munawar Sahib had told his relatives beforehand that he would be martyred. In fact, when he got married last year, he told his newlywed wife on the first day that he would be martyred, so do not mourn afterwards.

25. Saeed Ahmad Sahib, son of Sufi Munir Ahmad Sahib (whose *Namaz-e-Janaza* Hazoor[aba] was going to offer in absentia after *Jum'uah* prayer). His paternal grandfather was a companion of Hadhrat Promised Messiah[as]. His family was re-settled in Lahore. He was 37 years of age at the time of his martyrdom and was martyred in *Bait-ul-Noor.* On the fateful day, he went to the mosque straight from work, and the terrorist had already started firing inside the mosque. Two terrorists who had arrived at the mosque on their motorcycle had abandoned it in front of the main gates, which exploded a few minutes later. He was standing nearby, and his body suffered burns due to the explosion. He was in the hospital for 8 days but could not recover, and thus was martyred on June 5. One day before the incident, he called his sister in the village to request her to offer some food in *sadqa.* On Friday, he kissed his children and left for *Jum'uah.* His wife has shown several of his personal diaries in which he writes about his desire to attain the status of martyrdom and prays to Allah Almighty for this grand blessing. God Almighty indeed accepted this humble man's prayer. The diaries also reveal his attendance at *Jum'uah* prayers, his *chanda* donations, summaries of Friday sermons, and prayers for the residents of Takht Hazari (his hometown), where Ahmadis had been martyred some years ago. He was very conscientious of the rights of his parents and relatives. He would give *sadqa* to the poor on a regular basis. He had a designated box, in which he would set aside money on a regular basis, and then on his visit to the village, he would offer the amount collected to the needy. He was a loving man, who looked after his parents, his siblings, his wife and children. May Allah Almighty elevate his station in Paradise, *Ameen.*

Hazoor[aba] added a prayer for all the martyrs: May Allah Almighty provide for them a lofty station in Paradise, Ameen. All of them possessed a variety of virtues and qualities. May Allah Almighty accept their prayers in favor of their loved ones and grant patience and steadfastness to the relatives and family members they have left behind, *Ameen.*

Hazoor[aba] would also offer the *namaz-e-janaza* in absentia of another *waqf-e-zindagi,* Dr. Mohammad Arif Sahib (*Dervaish* Qadian), son of Mohammad Sadiq Sahib (*Dervaish* Qadian), who passed away on 13 June, at the age of 93. He served the *Jama'at* for 30 years to the best of his abilities in several offices. Among the many offices he served (the long list of which Hazoor[aba] mentioned in the sermon), he was also *Afsar Jalsa Salana.* When Hazoor[aba] went to Qadian in 2005, he was serving as *Afsar Jalsa Salana* and fulfilled his duties in a beautiful manner. He had a Masters in English and had a PhD from Guru Nanak University. He was a devoted and loyal man, who offered *Tahajjud* regularly, and had a great love and devotion to *Khilafat.* He experienced true dreams and visions. He had foretold his wife that his end time was nearing. His kidneys and lungs were infected, he was treated with dialysis, and his kidneys were transplanted, but he could not recover fully to complete health, but he passed a difficult and long time of illness with great patience and fortitude. Hazoor[aba] said he always saw him with a smile on his face. In 1991, Hazoor himself performed duties at *Jalsa Salana,* Qadian with him as a volunteer. Hazoor[aba] says that his love and devotion to *Khilafat* was visible in his eyes. He worked with full cooperation during *Jalsa Salana* without expressing any anger with other volunteers, even if they were at fault. May Allah Almighty elevate his station in Paradise, *Ameen*

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on June 25, 2010 at Jalsa Salana Germany

Shermeen Butt

Hazoor[aba] delivered the sermon from Germany. He started by paying gratitude to Allah Almighty on the occasion of the 35th *Jalsa Salana* being held in Germany and continued by praying for the success of this event. May this *Jalsa* be a source of blessings for all of us and infuse a spirit of renewed faith in all of us, *Ameen*. Hazoor[aba] reminded everyone that the goals for which the *Jalsa* was inaugurated by the Promised Messiah[as] should always be kept in mind and those goals were to understand the reality of *Bai'at* and progress in our faith, to give precedence to the love of Allah Almighty and His Beloved Messenger[saw] above all else, to progress in righteous deeds, to increase our knowledge and understanding by listening to the morally uplifting speeches, to foster love, affection and brotherhood amongst each other and to pray for those brothers and sisters who have departed from amongst us, fulfilling their pledge, during the past year. Therefore, during these three days, we should set these objectives before us and implement them in our lives; only then can we benefit from such spiritual events.

Hazoor[aba] also reminded that in order to attain these objectives, try to not only practice but also pray for yourself to make progress in your spiritual state, and remember all those Ahmadi Muslims in your prayers as well, who live around the globe, that may Allah Almighty keep each and every one of them in His Shade of Mercy and Protection, especially the ones who live in Pakistan. These days, the situation in Pakistan is getting worse by the day for Ahmadi Muslims and the opponents of the *Jama'at* are being given the freedom to do as they please. May Allah Almighty grant them the steadfastness in face of this adversity and bestow on them the strength to uphold their faith, and may He protect them from all types of evil, and accepting their sacrifices, may He show His miraculous signs in their favor, *Ameen.*

Hazoor[aba] also elucidated about the *Jalsa* organization, by reminding everyone that there are many different departments working collaboratively during the event to make this a good experience for the attendees. Every officer of every department is serving the guests of the Promised Messiah[as] selflessly, and among these volunteers are men, women, young, old, and children. Each of them makes every effort to fulfil their duties by the Grace of Allah Almighty. Therefore, Hazoor[aba] reminded the attendees to cooperate with these volunteers, and follow the rules and regulations for the maximum benefit of the event. If a volunteer draws the attention of a guest towards a certain matter, the guests should cooperate to the best of their ability. The volunteers have been briefed about being very respectful and courteous to the guests. The second important issue that Hazoor[aba] drew attention towards is that all guests should be fully aware of their surroundings and keep an eye out for any suspicious activity. Security arrangements have been put in place, but despite this, the antagonist element is present everywhere and trying to harm or at least spread uneasiness among the *Jama'at* members. Such adversaries may attempt to enter the *Jalsa* area by deceiving the Security team. Guests are requested to fully cooperate with the Security team. If they require you to undergo security checks ten times, even then you must cooperate with them. Do not consider it to be a matter of disrespect or insult; in fact, this is for your own security. Therefore, do not make it an ego issue.

Guests from outside the *Jama'at* will only be allowed to enter the premises if they meet the security parameters or the organizational guidelines. May Allah Almighty protect each and every one of you and enable you to derive maximum benefit from the *Jalsa, Ameen.*

Hazoor[aba] then turned towards the main topic of the sermon which is to continue with the biographies of those Ahmadi Muslims who were martyred on 28, May 2010, in Lahore, Pakistan as follows:

1. Khalil Ahmad Solangi Sahib, son of Naseer Ahmadi Solangi Sahib., whose forefathers belonged to a small town close to Qadian, called Khaara. His paternal grandfather, Mohammad Bakhsh Solangi Sahib[rz] was a companion of the Promised Messiah[as]. After the partition, the family moved to Gujranwala. Khalil Sahib graduated from Govt. College Lahore with an electrical engineering degree, and was employed with Wapda for 5 years, after which he joined his father's business. After his demise, he established his own business. In 1997, he moved to Lahore and continued his business. Due to some issues he was facing, he moved to the USA, which he did in 2009. He served the *Jama'at* in various capacities, as *Nazim Atfal*, as *Qaid Zila* and *Qaid Halqa*, *Zaeem Majlis Ansarullah* (Lahore), *Mushawarat* Board (member and president), General Secretary (Lahore). At the time of his martyrdom, he was 51 years of age, was a *moosi* and was martyred in *Darul Zikr*. One month prior to the event, he had arrived in Pakistan on a business-related trip. On the fateful day, he went to the *Masjid* for *Jum'uah* prayers, and after the onset of the attacks, he remained under the staircase with other *Jama'at* members for about one hour. He might have safely reached the basement, but saw a wounded Ahmadi brother, and went to save his life, when a bullet pierced through the left side of his heart and he was thus martyred. He was able to call his son, Shuaib Solangi, and told him about the terrorist attack, and requested him and the rest of his family members for prayers.

He was an extremely loyal and devoted Ahmadi, who made many financial sacrifices. Since his youth, he had the opportunity to serve the *Jama'at* in a variety of offices. He also had the good fortune to have a mosque constructed in Gujranwala. He was a hard-working man, righteous in deeds, paid great attention to the religious and secular education of his children, highly obedient to the system of *Khilafat*, and would always seek Hazoor's[aba] counsel before starting any new venture or making any decisions. His obedience and devotion are an example for all. He would help the unemployed whenever and howsoever possible. His domestic life as a husband and father was unmatched. He never turned a needy person away. He would always give good counsel, with a jovial personality, full of life and would always serve the *Jama'at* with a smile on his face. He had great skills to delegate work and get results from his workers. He was a soft-hearted man with excellent virtues, who was always ready to help others, in whatever capacity was required. At *Jalsa Salana* Qadian, he was usually in charge of the transportation department and fulfilled his duties wonderfully, always with a smile. In 2009, he came to Qadian from the USA specifically to offer his services in the transportation department, and helped the travelers from Pakistan who were making the journey to Qadian. Hazoor[aba] said that he had personally known him since the days of being in *Majlis Khuddamul Ahmadiyya*. He would always display complete obedience and cooperation with the headquarters, and he would answer the summons whenever he was called upon without giving a second thought to the situation (normally, businessmen do not leave their affairs). On his way to his last trip to Pakistan, he stopped over in the UK to have a meeting with Hadhrat Khalifatul Masih V[aba], where he expressed his grave concern over the fact that some children whose ancestors have offered great services and sacrifices in the way of Allah are not active in the *Jama'at* as they should be. During the discussion, he gave factual information and good counsel regarding these issues.

The former *Ameer Sahib* of Gujranwala writes regarding Solangi Sahib, that he used to say that when it comes to *Khilafat*, there is no significance of any friendship or relationship. In 1974, when the situation for Ahmadis became unpleasant, he was very young at the time. When some of his relatives exhibited weakness, he left the house to take shelter at the current *Ameer Sahib's* house, and performed duties

there to serve others. He also spent generously in the cause of Allah. Once, he was ready to acquire a property worth 50 *Lakh* Rupees (which could not be acquired due to some reasons) for the *Jama'at*. However, he did pay 44 *Lakh* Rupees for another property which is now serving as a *Salat* Center for *Jama'at*. Only a short time before this, he had paid a considerable amount towards another mosque, but he never brought that up. On the occasion of the *Khilafat Jubilee*, he contributed 10 *Lakh* Rupees towards the guest house that was built by the Lahore *Jama'at*. He was on the forefront not only in financial sacrifices, but also donated his time whenever needed. He was always seeking opportunities to serve the *Jama'at* in general, the elders of the *Jama'at*, the office bearers of *Jama'at* and those who had dedicated their life to the service of *Jama'at*. He never displayed any pride over his financial status, on the contrary always proved to be a humble and modest man.

2. Ijaz Nasrullah Khan Sahib, son of Chaudhry Asadullah Khan Sahib. He was the nephew (brother's son) of Chaudhry Zafrulla Khan Sahib, and was the cousin of Chaudhry Hameed Nasrullah Khan Sahib, who is the former *Ameer* of Lahore. He had the opportunity to serve the *Jama'at* in various capacities and to work with four different *Khulafa-e-Ahmadiyyat*. His father, Chaudhry Asadullah Khan Sahib., was the former *Ameer* of Lahore. He received his primary education in Qadian, graduated in matriculation from Lahore and received his formal education in the field of law from a university in London, after which he practiced law in the UK for a few years; and then on the counsel of Hadhrat Khalifatul Masih III^{rh} returned to Pakistan. He settled in Islamabad and worked till his retirement in 1984, after which he dedicated his time solely to the service of the *Jama'at* in various offices: he was the former *Ameer* of Islamabad, *Na'ib Ameer* of Lahore, he was member of the *Qadha Board*, and a member of the *Fiqah* Committee. At the time of his martyrdom, he was 83 years of age, he was a *moosi* and he was martyred in *Darul Zikr*. On the fateful day, he got ready for the *Jum'uah* service, but felt weak. Regardless, he had breakfast, and told his son he wanted to go to the mosque at noon for the sole reason that he does not like to cross over people already sitting there to reach the first row. He then left with his son and his grandson for the mosque. His son insisted that he should take care of his grandson because he had to go for his duty, but Ijaz Nasrullah Sahib asserted that the son should stay with the father (by God's Grace, both the son and the grandson are safe). He was sitting next to the *Mihrab* in the first row, and he received bullet wounds in the stomach. When someone asked him to go towards security, he said that he has prayed for martyrdom. The deceased lay next to *Ameer Sahib*. Maulvi Bashiruddin Sahib saw in a dream, that a big white car descends from the sky and he hears someone say that I have come to take you away. Ijaz Nasrullah Sahib would habitually offer *Isha* prayers and go to bed early, and wake up at 1 AM for *Tahajjud* prayers. He would request everyone to pray for "*khaatima bil khair*" (a righteous end). He deeply loved the system of *Khilafat*, he would encourage people to serve in the way of the *Jama'at*, he had a passion to do *Tabligh* (propagation of Islam/Ahmadiyyat) and at the end of such sessions, would apologize to everyone if he had offended anyone unintentionally. He had sponsored an orphan child, for whom he would send provisions regularly. Once, a young man came from Rabwah, who had studied up to the seventh standard. Chaudhry Sahib instructed his daughter-in-law to make the same provisions for his education as for her own children. His son states that it was his intense desire to pay his *Chanda Wasiyyat* during his lifetime, and by the Grace of God, he was able to fulfill his desire three years prior to his martyrdom, and only a few days before his martyrdom, he paid all his *chandajaat* that were due. During his stay in Islamabad, at one point he was working as a Registrar at the Monopoly Control Authority, when he received a file with an intercession from the Prime Minister of that time. He did not approve that file because he found a legal infringement and returned it to the Prime Minister, which infuriated him and he sent back a message to Chaudhry Sahib saying that he should comply or be prepared to face charges. When this issue reached Hadhrat Khalifatul Masih III^{rh}, he said that if the person is courageous, he should face the situation, and if he is cowardly, he should resign. When this message was received, Chaudhry Sahib refused to resign as he had nothing to hide, on which charges were laid against him, and he was discharged of his duty without any reason. He wrote to Hadhrat Khalifatul Masih III^{rh} requesting him for prayers. The next day after *Fajr*, when he was strolling in the garden, he met the current *Ameer Sahib* of the time, Chaudhry Abdul Haq Virk Sahib who said that he had been praying for him when he had heard a voice saying "Celebrate your vacations". When the government was overturned by the military coup, his file was examined and his job was re-instated, with a message saying that the previous two years that

he had been inactive beimg considered as an extended leave of absence (a vacation). Thus was fulfilled the dream in his favor, and the wonderful aspect in this was that if his position was taken away by an opponent of the *Jama'at*, it was re-instated by another opponent of the *Jama'at*. His son also said that he was requested to change his car for security reasons and should use alternative routes to visit the mosque. Chaudhry Sahib had no reservations in taking these measures, but he outright rejected the proposition that he should sometimes miss the *Jum'uah* service. He said that the worse course of action the enemy could take was to cause his martyrdom.

3. Chaudhry Hafeez Ahmad Kahlon Sahib Advocate, son of Chaudhry Nazeer Hussain Sahib Sialkoti. His family also belonged to Sialkot. He secured an LLB degree after which he practiced law as a professional career, first in Sialkot and then he moved to Lahore where he worked as an advocate in the Supreme Court. At the time of martyrdom, he was 83 years of age, and was martyred in *Baitun Noor* mosque in Model Town. On the fateful Friday, he was sitting in the main hall, and received bullet wounds in the chest when the firing began. Efforts were made to revive him, but he was martyred on the premises. He was a soft-natured man, who never scolded anyone, and was kind to the servants at home. He was regular in offering *Salat* and would often go to the mosque to offer congregational prayers. One of his sons, Nasir Ahmad Kahlon Sahib is the *Na'ib Ameer* of the Australia *Jama'at*. He was a righteous man, who would work for free for those who could not afford to pay a lawyer's fee, and in addition, he would help them financially. During the martial law years in Pakistan, he helped close a case filed against a *Lajna* member for using certain religious terminology in her exams. Many non-Ahmadi acquaintances and even adversaries came to pay their respects and offer condolences at his martyrdom. One of the judges called his office to offer condolences. The secretary asked him to pray for the departed soul. The judge said that he could offer condolences but could not pray for the forgiveness of an Ahmadi soul. He was regular in offering *Salat,* and despite weak eyesight, he would walk to his *Halqa Masjid* to offer *Maghrib* Prayers. He would recite the Qur'an for hours. When his granddaughter was told about his martyrdom, the mother said to the little girl that her grandfather had gone to be with Allah. The little girl has such a deep impact of his recitation of the Qur'an that she said that he would be reciting the Qur'an while with Allah as well. Hazoor[aba] said that this is the impact an Ahmadi should have on young children by leading a practical example for them.

4. Chaudhry Imtiaz Ahmad Sahib, son of Nisar Ahmad Sahib, whose paternal grandfather, Chaudhry Mohammad Boota Sahib of District Gurdaspur, was the sole person from his family to perform *Bai'at* in 1935, due to which he faced much persecution so much so that his grave was exhumed, and he was re-buried on his own property. After partition, the family moved to Sahiwal and then to Lahore. At the time of his martyrdom, he was 34 years of age, was a *moosi*, and was martyred in *Darul Zikr*. He was serving the *Jama'at* in various capacities and was a member of the *shura* at the time of his martyrdom. He was on duty at the main gate on the left side of the *Masjid.* At the onslaught, he ran to capture the assailants, but received bullet wounds in his head and chest due to which he was among the first ones to be martyred. Ever since his childhood and youth, he would participate in the *Jama'at* programs. Whenever he was given charge of the security duty, he would fulfill his obligations in an outstanding manner. He was regular in offering *salat*, both his kids were in the *Waqf-e-Nau* scheme, he had great respect for all office-bearers of the *Jama'at*, he possessed great leadership qualities and had an intense desire to dedicate his life for the cause of the *Jama'at;* in fact, he would perform his security duties thinking of it as a temporary *waqf*. On the first page of his diary, he had written a quote which reads: "Cowards die again and again; A brave soul dies only once." His sister who was visiting them earlier from the USA requested him to write something in her diary, so he wrote something in Urdu which roughly translates as follows: "This passion and intense affection that we possess has been inspired by the prayers of the Messiah[as]". Prior to his martyrdom, he had a dream in which he was told that he did not have much time left. After the dream, he made every effort to train his wife to become more independent and even established a business for her. He would offer *Tahajjud* Prayers and would go to the *Masjid* for *Fajr* Prayers. One day, when he arrived home past midnight, and woke up early for *Tahajjud*, his wife asked him to take some rest, to which he replied that he was not worried about resting in

this world but he was worried about taking rest in the next.

5. Ijaz-ul-Haq Sahib, son of Rehmat Bakhsh Sahib. He was from the family of Hadhrat Ilahi Bakhsh Sahib[ra] who was a companion of the Promised Messiah[as]. The family belonged to the town of Patiala, district Amritsar. His father was employed with the Railway and lived in Lahore. He was working as a satellite technician for a TV channel. He was 46 years of age at the time of his martyrdom and he was martyred in *Dar-ul-Zikr*. On the day of his martyrdom, he repeated the pledge of the occasion of *Khilafat* Centenary that was being broadcasted on MTA. He offered *Jum'uah* prayers at *Darul Zikr* usually, and on that day as well, he came to the *Masjid* straight from work. He was sitting under the staircase, and when the attacks began, he called home and asked his brother to bring the weapons to the *Masjid* straight away. He was also simultaneously reporting to his TV channel on the phone when he received bullet wounds which were being sprayed in his direction and was martyred instantaneously. He was a sympathetic and hospitable man, who was kind and courteous to everyone. He was regular in paying his *chandajaat*, and would participate in all financial schemes with great zeal. The *Nazim Atfal* of his *halqa* says that at any occasion when he would take his children for *Waqar-e-Amal*, he would always be grateful to him when he brought his children back home, saying that it was because of him that the children had the opportunity to serve the *Jama'at*.

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6. Shaikh Nadeem Ahmad Tariq Sahib,. son of Muhammad Mansha Sahib. His forefathers were from Chiniot, and went to Calcutta for business. After 1947, his father went to Dhaka from Calcutta from where he moved to Lahore in 1971. Nadeem Sahib's wife is also from Calcutta and is the granddaughter of Muhammad Yousuf Bani Sahib. Nadeem sahib started his business of dealing in spare parts after completing his degree in ICom. He was 40 years of age at the time of martyrdom, was a *moosi* and was martyred in *Darul Zikr*. He would always offer *Jum'uah* at *Darul Zikr*, and would stay till the live telecast of the *Khutba* sermon from the UK on MTA. On the fateful day, he was sitting close to *Ameer Sahib*, and his left arm had received a bullet wound due to which his arm was swollen. It appears that he was martyred due to severe bleeding. He was a soft-natured man, peace-loving, decent, and would never hurt anyone. At the time of *Salat*, he would call home from work to remind his children to offer *Salat*. Hazoor[aba] said this is the responsibility of an Ahmadi father towards his children to inculcate a relationship of the children with Allah and to draw their attention towards prayer and supplication. He would travel a distance of 4 km to offer congregational prayers. Hazoor[aba] added that perhaps a distance of 4 km seems insignificant in Western countries where the roads are paved, but in Pakistan, it can be quite cumbersome to travel these distances. He would offer *Tahajjud* prayers and would participate in financial schemes. He had the opportunity to offer financial help to meet the needs at the *halqa* level. He would offer his motorcycle for *Jama'at* work whenever requested, and would himself take a rickshaw to work. He would serve his fellow human beings on a regular basis. Hazoor[aba] added that the whole family is very consistent in the service of mankind.

7. Amir Lateef Piracha Sahib, son of Abdul Lateef Piracha. His father was from Sargodha and was an active member of the *Amila* there. He had a close relationship with Hadhrat Khalifatul Masih III[rh], who would often stay at their residence during his journey. His maternal grandfather performed *Bai'at* at the hands of Hadhrat Khalifatul Masih I[ra]. *Ameer Sahib* received his primary education from Sargodha, and graduated with a degree in MBA from Lahore. He was regular in offering *Jama'at chandajaat* and *sadqaat* and would serve his elders. He also had the opportunity to work with the former *Ameer Sahib* of Sargodha, Mirza Abdul Haq Sahib. During the attacks, he called his brother and told him that he was surrounded by the bodies of martyrs. His face had received wounds as if someone had hit him with a gun and he also had grenade shrapnel wound on his arms. He was martyred in *Darul Zikr*. He was an extremely honest and trustworthy man. He was so well-reputed for his honesty that jewelers would entrust him with highly valuable items. He never hid the fact that he was an Ahmadi. He looked after his father who remained ill for a long period till his demise. He looked after his mother also, who is very ill. He would participate in all financial schemes and donate towards *sadqaat* and charities as well without letting others know about it. He would bring patients

from his ancestral hometown of Sargodha to Lahore and have them treated free of cost to them. He had a great zeal for making personal sacrifices, he was regular in offering *Salat*, regular in reciting the Holy Qur'an, and regular in offering *Tahajjud* prayers. He brought a gift of 4 new suits for his mother a few months before his martyrdom. His mother said that she had enough suits already, to which he replied that who knew how long he was going to live, so he would like to see her dressed in the suits he had brought for her.

8. Mirza Zafar Ahmad Sahib, son of Mirza Safdar Humayun Sahib. He was born in Mandi Bahauddin. It was his paternal grandfather who became the first Ahmadi in the family after performing *Bai'at* at the hands of Hadhrat Musleh Mau'ood[ra]. He completed his matriculation from Lahore, and then went to Lyalpur for further studies, but had to quit due to facing certain difficulties at the university. He then went to Karachi, where he received a diploma in mechanics after 3 years of study. He also studied for another year, and then was employed in Karachi for 1 year, after which he left for Japan. Since 1981, he was working as an engineer for solar energy and stayed in Japan for 21 years. He had the opportunity to serve the *Jama'at* in various capacities. When the Mission House was shut down in Tokyo, he offered his own house to be used as a *Jama'at* center. In 1983, he had the opportunity to go to Korea for *waqf-e-aarzi*, and in 1985, he attended *Jalsa Salana* UK as a representative of the Japan *Jama'at*. In 1993, he climbed a peak as *Sadr Khuddamul Ahmadiyya* and also recited the *Adhan* on the summit. In 1999, his wife and himself came to the UK for the foundation-laying ceremony of *Masjid Baitul Futuh* as representatives of the Japan *Jama'at*. In Japan, he served as *Sadr* Tokyo, Finance Secretary Tokyo and as *Na'ib Ameer* from 2001 to 2003. At one occasion, Hadhrat Khalifatul Masih IV[rh] expressed his pleasure for Zafar Ahmad Sahib by remarking that it was his wish that all the members of *Jama'at* Ahmadiyya Japan should become more like Zafar Ahmad Sahib. During his 21 years of stay in Japan, he made efforts of furthering his education, and then moved to Pakistan in 2003, where he lived in Cavalry Ground, and his house there also served as a *Namaz* Center. He was 56 years of age at the time of his martyrdom, was a *moosi* and was martyred in *Darul Zikr*. He always sat in the first row at the *masjid*. On this fateful day, he sat in the first row as usual, near *Imam Sahib*, and received bullet wounds in the back of his head, and was thus martyred. He was completely devoted to *Khilafat*. Whenever he had the opportunity to visit the UK, it was his utmost effort to offer all prayers behind the Khalifatul Masih. He would listen to the sermons very attentively, and if for some reason, he missed a live sermon, he would not rest till he had listened to the recording of it. He was a true model of the motto "Love for all, hatred for none". He was a simple man, who was trustworthy, would always keep his promise and always prepared to make great sacrifices. He was an excellent husband, and would even offer to cook on occasion. He would be mindful of very minute needs of his wife and would never complain. Malik Munir Ahmad Sahib writes from Japan that when he arrived in Japan, he was still single, and was a simple man with a conservative nature and pleasant personality, always ready to serve in the way of Allah. He was always prepared for, and would never say no to *Jama'at* work; in fact, if he was assigned to any projects, he would carry out his duties extremely honestly and responsibly. He was respectful to all the office bearers, young or old. Before leaving Japan, he had dedicated his life for *Jama'at* work. Maghfoor Ahmad Munir Sahib (a *mubaligh* who now resides in Rabwah, and who has previously lived in Japan) writes that his services during his stay in Japan were nothing less than those of a *Waqf-e-Zindagi*, in fact, it would not be incorrect to say that his services were exemplary for all to emulate. He was in the forefront of financial sacrifices and dedication of time towards serving the *Jama'at*. He served as an honorary *Mubaligh*, Secretary Finance and *Sadr Jama'at,* Tokyo. He was completely devoted to the establishment of *Khilafat*. He would supplicate with great fervor during *Salat*. On hearing of the plight of others, he would get teary-eyed.

9. Mirza Mahmood Ahmad Sahib, son of Akbar Ali Sahib, resident of District Narowal. His paternal grandfather Hadhrat Anayatullah Sahib[ra] was a companion of the Promised Messiah[as]. He worked for the department of telephone and retired from his employment in 2008. He had been living in Lahore for 35 years. At the time of his martyrdom, he was 58 years of age and was martyred in *Baitun Noor* mosque.

He would usually offer *Jum'uah* prayers in this mosque. On the fateful day, he received a bullet wound in his forehead, which martyred him instantaneously. He was always ready to serve the *Jama'at*, and had the opportunity to work under the *Waqf-e-Arzi* scheme several times. He was an extremely kind-hearted, hard-working and simple man. His son, Qaiser Mahmood Sahib was present with him during the attacks, and he remains safe. Four days before his martyrdom, his wife saw in a dream a beautiful garden with a cool breeze and springs running through it. In it is a beautiful palace. Mahmood Sahib says in the dream that I have built a house for you, but I will stay in this palace. The palace was filled with pleasing perfume and aroma. May Allah Almighty elevate his status in Paradise, *Ameen.*

10. Shaikh Mohammad Akram Athar Sahib, son of Shaikh Shamsuddin Sahib, resident of district Gujranwala. All the relatives of the family passed away when the plague spread, and after which Shamsuddin Sahib moved to District Sargodha. He also had the honor of serving Hadhrat Promised Messiah[as] and Hadhrat Musleh Mau'ood[ra] although he performed *Baia't* at the hands of Hadhrat Musleh Mau'ood[ra]. The father-in-law of Akram Sahib, Khwaja Muhammad Sharif Sahib was a companion of the Promised Messiah[as]. At the time of martyrdom, he was 66 years of age, and he was martyred in *Darul Zikr.* He sat on the chairs in the hall when firing began, and he received bullet wounds in the head and the ribs, due to which he was martyred. About two to three months prior to his martyrdom, he had a dream and he said that the time of his death was near. He started to remain very quiet since then. His daughter-in-law had a dream in which she saw a hall in Rabwah that belonged to *Majlis Ansarullah,* which she has never seen before. She received three gifts which she then took to Lahore. Hazoor[aba] said that the funeral prayers for the martyrs were held in the *Majlis Ansarullah* halls also. He had a passion for *Tabligh* and would go to a nearby town to propagate the message, and would take the *Al-Fazal* with him. He also campaigned against smoking, and would stop people from smoking wherever he saw them. He would advise them to substitute their cigarette for another type of food instead. He was regular in offering *Tahajjud* prayers. He possessed many virtuous characteristics. He was a prayerful man and would supplicate for others by mentioning their names. He was regular in paying *chandas,* in fact, whenever he would receive his salary, he would go to the finance secretary to pay the *chanda.* Hazoor[aba] added that this is the proper way of paying *chanda* rather than falling behind in paying it, and on following up with these people, some say that we fell behind because the finance secretary did not remind them. Hazoor[aba] said that it is the responsibility of each individual to stay up-to-date with their *chandajaat.* During the *Khilafat* Centenary year, he took part in the essay-writing competition and he secured 'A' grade in it.

11. Mirza Mansoor Baig Sahib, son of Mirza Sarwar Baig Sahib. His forefathers belonged to a town in District Amritsar. His paternal uncle, Mirza Munawar Baig Sahib, who had performed *Bai'at* before 1953, was martyred in 1985 by an enemy of the *Jama'at.* Mirza Mansoor Sahib owned a bridal wear boutique. At the time of his martyrdom, he was 29 years of age, was a *moosi* and was martyred in *Baitun Noor* mosque. He was serving the *Jama'at* as secretary publications, *Nazim Tehrik-e-Jadeed* and in the security squad. On the fateful Friday, the *Qaid Khuddam* called him twice to remind him to go for *Jum'uah* to perform his security duty, to which he replied that he should not worry and if need be, he would be the first to receive the bullet. He was performing duty at the main gate and he was the first to receive the bullets when the assailants opened fire and he was martyred on the spot. He had a dream on the same day that he was being beaten and that black-colored dogs were chasing after him. He was always ready to serve the *Jama'at* and was obedient to the *Nizam-e-Jama'at.* He was a soft-hearted man with a pleasant nature. He was regular in offering daily *Salat.* His wife is expecting their first child. Hazoor[aba] prayed for the baby to be born: may Allah Almighty grant them a virtuous and righteous child who attains a long and healthy life, *Ameen.*

12. Mian Mohammad Muneer Ahmad Sahib, son of Maulvi Abdus Salam Umar Sahib. Muneer Sahib was the paternal grandson of Hadhrat Khalifatul Masih I[ra], born in the house of his maternal grandfather, Mir Muhammad Saeed Sahib in Hyderabad, India, who had performed *Bai'at* at the permission of the Promised Messiah[as]. Due to his conversion to Ahmadiyyat, many households in Hyderabad came into the fold of

Ahmadiyyat. Muneer Sahib earned his bachelor's degree from Lahore in 1962. At the time of his martyrdom, he was 70 years of age and was martyred in *Baitun Noor*. On the fateful day, he left for the mosque later than his normal time, which was around noon, and reached the mosque at 1 PM. He was sitting on the chairs next to Gen. Nasir in the first row. While trying to shut the door so that the assailants could not enter the hall, one of them jammed the door with his rifle and kept firing. He received a bullet wound in his head, due to which he was martyred. Ten years prior to these attacks, he had a dream in which he saw that a grave had been prepared next to the grave of Hadhrat Umar Farooq[ra] and on inquiring, he was informed that this grave was prepared for him. This dream was fulfilled at his martyrdom, since he was from the progeny of Hadhrat Umar Farooq[ra] and both had their martyrdom in common. His daughter dreamed that her father came to her and asked her to prepare his room and clean it up. She did as she was told in the dream, and a few days later, some guests arrived who wished to see the room of her martyred father. His son says that at the time of his *Nikah*, an issue arose in which some *Jama'at* members tried to show him as part of the *Lahori Jama'at*. When the issue was taken to Hadhrat Khalifatul Masih III[rh], he very kindly stated that this man has no need to re-initiate his pledge, since he was the grandson of that man who was the beloved of the Promised Messiah[as] himself and who stood for *Khilafat* as a shield. Henceforth, Maulana Abul Ata Jalandhari Sahib performed his *Nikah*. One of his relatives writes that he was a compassionate man, helped the needy and the poor, was extremely hospitable, would visit the sick, help the poor to wed their daughters, and would pay for the tuition of the poor. He was so hospitable that if a guest would visit his house, he would not let him leave without serving a meal. He was regular in offering *Tahajjud* Prayers.

13. Dr. Tariq Basheer Sahib, son of Chaudhry Yousuf Khan Sahib. His father was a resident of Shakkargarh, and was the first to perform *Bai'at* in the family. He went to live in Karachi at the guidance of Hadhrat Khalifatul Masih II[ra] to watch over the estate in Sindh. Dr. Tariq was born in Karachi. He received his primary education in Shakkargarh, and went to Lahore, where he did his MBBS and several other specialization courses, after which he served for 15 years in the Kusoor Hospital. He was serving as ASP in Mayo Hospital and was operating his own clinic in Kusoor. At the time of martyrdom, he was 57 years of age and was martyred in *Darul Zikr*. At the time of the onslaught, he sat close to the *mihrab* in the main hall. He was wounded after the first grenade was detonated and martyred due to these wounds. His wife had dreamed a few days before the martyrdom that she saw a beautiful house floating in the clouds, and she saw her husband residing in it. In another dream, she saw that during a devastating earthquake and storm, she is frantically running around searching for her husband, but cannot find him. He was a very fine-natured man, who was never harsh to anyone. He loved his children, specifically his daughters. He was compassionate towards his patients and was sympathetic to everyone around him. When his non-Ahmadi landlord heard the news of his martyrdom, he was so shocked that he fell unconscious. During the six years of leasing the house, he always went to the house of his landlord to pay the rent. Never once did the landlord have to remind him to pay the dues. He would read the books of the Promised Messiah[as] with great passion, was regular in paying *chandajaat* and had advised his wife to take out one part of his daily income for the poor and needy. He would listen to Hazoor's[aba] sermons regularly and sometimes would listen to them again and again. One of his sons has also completed his MBBS degree, and was wounded during these attacks. Hazoor[aba] prayed for the complete recovery of his son, and for all those who were wounded during these atrocious attacks.

14. Arshad Mahmood Butt Sahib, son of Mahmood Ahmad Butt Sahib. His great-grandfather Abdullah Butt Sahib was a resident of Sialkot. His grandfather Jaan Mohammad Sahib[ra] was a companion of the Promised Messiah[as]. His father worked for the Air Force, due to which the family lived in various places as he was transferred. Arshad Sahib completed his ICom degree from Lahore. At the time of martyrdom, he was 48 years of age and was martyred in *Masjid Baitun Noor*. He was serving as *Na'ib Zaeem Ansarullah* and Secretary *Tehrik-e-Jadeed*. On the fateful day, he got ready for *Jum'uah* service

early and sat in the first row of the main hall, and received 3 to 4 bullets during the initial stage of the firing and was martyred instantaneously. He was regular in offering the five daily prayers, would recite aloud the Qur'an daily, he would perform his own work despite the weakness in his leg due to polio. He loved the establishment of *Khilafat* dearly, would pay *chanda* above and beyond his capacity, had studied various books of the *Jama'at* and was a very prayerful man. May Allah Almighty elevate his status in Paradise, *Ameen.*

15. Mohammad Hussain Malhi Sahib, son of Mohammad Ibrahim Sahib, resident of district Sialkot. His father was the first to perform *Bai'at.* For the past 34 years, he had been living in Lahore, and had the opportunity to teach in various *Jama'at* schools. At the time of martyrdom, he was 68 years of age. He was an electrician by trade, and would not charge the needy or the poor for his services. He supervised the construction of the mosque of his *halqa* under his custody. May Allah Almighty elevate his status in Paradise, *Ameen*

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16. Mohammad Ameen Sahib, son of Haji Abdul Kareem Sahib who was from Jammu Kashmir and performed *Bai'at* in 1952. Ameen Sahib performed *Bai'at* after his father. At the time of martyrdom, he was 70 years of age and was martyred in *Darul Zikr.* He was sitting in the first row, when the grenade was detonated when he suffered wounds and received bullets. He was taken to the hospital in critical condition, but attained the status of martyrdom after 3 days on 30th May. Two days prior to the martyrdom, he woke up raising his hands and saying *Allah-o-Akbar.* He was a man who possessed many virtuous characteristics, was very hospitable and always ready to serve the *Jama'at.* He would participate in *Jama'at* programs and competitions with great zeal.

17. Malik Zubair Ahmadi Sahib, son of Abdul Malik Ahmad. He was a resident of District Faisalabad. His paternal grandfather, Malik Abdul Majeed Sahib[ra] performed *Bai'at* during the lifetime of the Promised Messiah[as] although he could not have the honor of meeting him personally. Zubair Sahib was employed in Faisalabad with Wapda, and after retirement, moved to Lahore one month prior to the attacks. His father's name is mentioned among those who contributed towards the construction of the mosque *Bait-ul-Fazal* in Faisalabad. He had been offering prayer services in *halqa* mosques, but when he visited *Bait-ul-Noor,* he asked his son to bring him to this mosque for *Jum'uah* since Ahmadis congregate here in large numbers. At the time of his martyrdom, he was 61 years of age, and was martyred in *Baitul-Noor* mosque. He was sitting in the main hall, whilst his son was in the other hall. When the assailants started attacking the worshippers, he walked towards the wall. His son had been frantically looking for him but couldn't spot him, whereas he himself saw his son and called out, to him: "Why do you run around like this? If we are under attack, we shall be among the martyrs right here." When the firing started in the hall, he received a bullet right in the heart, and was critically wounded. He was taken the hospital where he received the status of becoming a martyr. He was regular in offering five daily prayers and the *Tahajjud* prayers, so much so that he used to say that if due to fatigue he was not able to wake up for *Tahajjud,* it felt as if someone had woken him up forcefully. He would watch MTA regularly. When his son bought a car, he advised him not to listen to any type of music or radio in the car; instead he should recite "*Subhanallah*" and invoke *Durood,* as this was his own practice as well. His younger brother also said that when we were young, he would recite one *dua* in one portion of the footpath, another *Dua* in another portion, and so he had designated different prayers for different portions. When his son said that he wanted to get his car insured, he gave him a sound advice. He said the insurers are weak and cannot protect you but Allah Almighty is the Ultimate Protector; I would suggest that you pay *chanda* equivalent to the amount of insurance every month, and so his son complied. He was a great athlete in the sport of boxing and had received many prizes.

18. Chaudhry Mohammad Nawaz Sahib, son of Ghulam Rusool Sahib. His ancestors belonged to a town in District Sialkot, and some of his family elders were the companions of the Promised Messiah[as] although his father performed *Bai'at* during the era of Hadhrat Musleh Mau'ood[ra] as a result of a debate

arranged in their village. After completing his BA and B. Ed, he joined the department of Education and retired in 1991. He moved to Lahore in 1992, where he had the opportunity to serve as auditor of his *halqa*. He was 80 years of age at the time of his martyrdom and he was martyred in *Darul Zikr*. He used to say that he had a special place for *Darul Zikr* in his heart because during the construction of this mosque, he had performed *Waqar-e-Amal* there. On the fateful Friday, he wore a new suit and a new pair of shoes, and reached the mosque at 1 PM. He was sitting in the main hall on the chair, when a grenade detonated and he was martyred. A few months prior to the event, his wife had a dream in which she heard: "Congratulations, your husband is alive." He was an honest and straightforward man. He was healthy and active, and looked at least 20 years younger than his age. He was the captain of the rowing team at *Talim-ul-Islam* College. He could speak several different languages. In addition to *Jama'at* books, he would study religious books about other religions as well

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19. Shaikh Mubashar Ahmad Sahib, son of Shaikh Hameed Ahmad Sahib. His forefathers belonged to Qadian, and after partition, they moved to Rabwah. For the past 35 years, they were living in Lahore. His paternal grandfather Shaikh Abdur Rehman Sahib performed *Bai'at* during the era of Hadhrat Khalifatul Masih II[ea], and Meher Bibi[ra] who was a companion of the Promised Messiah[as] was his maternal grandmother. He was 47 years of age at the time of his martyrdom and he was martyred in *Bait-ul-Noor*. On the fateful day, he sat in the rear hall in the third row. When the assailants attacked the mosque, he tried to keep the door closed, but received a bullet wound in his stomach which pierced through his body, and he was further wounded when a grenade was detonated, and his ear was bleeding as well. He survived the bullet wound, and was alive for about 2 or 3 hours after the wounds. He walked to the ambulance himself, but on the way to the hospital, he was martyred. On that Friday, he met with a few obstacles before he could reach the mosque, but Allah Almighty had chosen him to be among the martyrs, hence he arrived at the *Jum'uah* service to receive his Divinely bestowed reward. He would usually take his father-in-law who was unwell to the *Jum'uah* as well, but on that particular day, his father-in-law said he would not go, so he left alone. On his way, his car broke down so he took the car to the workshop, and walked to his place of work which was nearby. As he started to wrap up some of the work, there was a power outage, so he stepped out, where he met his brother. He asked his brother to take him for *Jum'uah*, and as they were discussing this, the power came back, but both left for *Jum'uah*. Perhaps if they had remained busy in work, they may have missed the *Jum'uah*. His wife says that he was an exemplary husband. Their marriage took place about 20 years ago, and they lived in a joint family. He would look after every individual in the household and never gave anyone any reason to complain. His sister dreamed a few days prior that her brother was sitting in a white car which was floating in the sky. His daughter, Maria Mubashar had a dream two days after his martyrdom that he is standing in the doorway, and smiling. She asks him how he is doing, to which he responds that he is well and happy. He was a simple man, with a kind heart, very sympathetic, loving and he served the old and the young. He was loved by everyone. Hazoor[aba] prayed for the martyrs that may Allah Almighty elevate their status in Paradise, may Allah Almighty be the Protector and the Helper of their wives and children, may Allah Almighty grant their parents (who are living) the patience to bear this great loss, may Allah Almighty protect and shield their future generations and enable them to remain steadfast and patient. May Allah Almighty keep everyone in the shades of His Mercy and Protection, *Ameen*.

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on July 2, 2010 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

The Friday sermon was based on the mention of the martyrs of the Lahore massacre.

1. Abdur Rehman Sahib, son of Mohammad Javaid Aslam Sahib. Along with his mother, maternal aunt and younger sister, Rehman Sahib performed *Bai'at* in August 2008, and had not declared their acceptance of Ahmadiyyat to the entire family, hoping they would do so after he completed his degree. He was studying to become a medical doctor. From the mother's side, apart from his maternal grandfather, everyone is an Ahmadi. His late maternal grandmother was a very devout Ahmadi, who is buried in *Bahishti Maqbara*. She remained steadfast in face of intense adversity. At the time of martyrdom, he was 21 years of age, and was martyred in *Darul Zikr*. On the day of the massacre, he went to *Darul Zikr* straight from college to attend *Jum'uah* service. He sat in the main hall, and after the attack began, he called his mother on the phone, and comforted her saying that firing has begun, but she should not worry for him. He also called his cousin and said to him that if he is martyred, he willed that he should be buried in Rabwah, as he thought that the extended family may oppose his burial in Rabwah. He received three bullet wounds due to which he was martyred. Other family members were also martyred in this massacre, including Malik Abdur Rasheed Sahib, Ansar-ul-Haq Sahib and Zubair Ahmad Sahib. After the events, when the extended family came to know of their acceptance of Ahmadiyyat, the husband of his maternal aunt who had converted to Ahmadiyyat forced his wife out of the house and the neighbors also exhibited intense persecution. This persecution is still ongoing. Hazoor[aba] prayed for them: May Allah keep them in His Protection, *Ameen*. The situation at the time of the funeral got quite intense when the family members who are bitter opponents, including the husband of his maternal aunt, insisted that his burial will take place according to his will. The maternal aunt opposed her husband, and with great bravery and courage, she told him that it was the young man's will to be buried in Rabwah as he had called his cousin expressing his wish, and thus he was buried in Rabwah. His father who has not performed *Bai'at* up to this instance was a bitter opponent, but after the attacks, his attitude has softened a little. Before the events, his mother dreamed that Hadhrat Khalifatul Masih V[aba] is visiting their home. His cousin saw the pictures of all the *Khulafa* in his dream and then saw the words: This is the right way. Rehman was a first year medical student and he had a passion for studies. He also had a passion to serve the elders. He had a dream that once he would start his practical life, he would open a center for the care of the aged and elders in the name of his maternal grandmother, Saeeda. The opposition in the family and neighborhood is so intense that the mother has requested for prayers that may Allah enable them to remain steadfast in the face of such intense adversity and keep them in the shades of His Mercy and protect them from all types of harm, *Ameen*. Due to this persecution, the *Jama'at* group could not visit them to pay their condolences. The way this young man has shown his steadfastness by laying down his life in the way of Allah shows that he had a deep connection with His Creator and His Prophet, and that he sacrificed his life after recognizing the truth of the Promised Messiah[as]. May Allah Almighty elevate his status in Paradise, *Ameen*.

2. Nisar Ahmad Sahib, son of Ghulam Rusool Sahib. His forefathers belonged to District Narowal. His paternal grandfather, who was from Amritsar, was a companion of the Promised Messiah[as] and

performed *Bai'at*. At the age of 17, Nisar Sahib moved to Lahore, and started staying with and working in the factory of Ashraf Bilal Sahib (who was also martyred in this massacre). During the firing, he was martyred while trying to protect Ashraf Bilal Sahib. He was 46 years of age at the time of martyrdom, was a *moosi* and was martyred in *Darul Zikr*. It was his norm to attend *Jum'uah* service at *Darul Zikr* and he would bring his children along as well. On this fateful day, he brought his children with him. He would offer *sadqa* before *Jum'uah* prayers and would encourage his children to do the same. On the day, he offered *sadqa* and his son asked him to give some *sadqa* on his behalf too, to which he said that he should give *sadqa* with his own hand. Another receipt in the name of his daughter was also found in his pocket after the attacks. During the onslaught, he covered Ashraf Bilal Sahib by laying on top of him when he was severely wounded. The terrorist sprayed bullets in his direction, due to which his back was covered with bullet wounds and he was martyred right away. Ten days before the attack, he saw in a dream both his parents, who have passed away. The parents tell him that he should join them where they are. His wife said that he was regular in offering *Salat* and *Tahajjud*. During the 25 years of their marriage, he never spoke harshly to his wife. Both his children are dedicated in the *Waqf-e-Nau* scheme. Before the demise of his parents, he served them to the best of his abilities. He had a great passion for service for mankind. He was also very passionate about Ahmadiyyat. Once, a *Jalsa* was organized by the opponents of the *Jama'at* in his ancestral village, where they were talking ill against the *Jama'at* on loud speakers. It was night time, and he quietly left his house and went to the *Maulvis* and told them to stop this hate-mongering and if they had any allegations to discuss them face-to-face. At his forceful insistence, the *Maulvis* ended their *Jalsa*. On his return home, his wife suggested that going alone could have been dangerous, on which he replied that the worse that could have happened was that he would have been martyred. But he had to go because he could not bear the slander against the Promised Messiah[as].

3. Dr. Asghar Yaqub Khan Sahib, son of Dr. Yaqub Khan Sahib. His father was born in Batala in 1903. His paternal grandfather Shaikh Abdur Rasheed Khan Sahib[ra] was a companion of the Promised Messiah[as]. His father and maternal grandfather, Dr. Mohammad Ibrahim Sahib, both had the honour of serving Hadhrat Musleh Mau'ood[ra] as his personal physician. Dr. Asghar was born on August 25, 1949 in Lahore. After FSc, he obtained his Masters in Biochemistry and MBBS degrees. At the time of his martyrdom, he was 60 years of age and was martyred in *Darul Zikr*. He was buried in Model Town. Normally he went to Karak House for *Jum'uah* services, and would sometimes attend *Jum'uah* in *Darul Zikr*. On the fateful day, he dropped his son off at college and went to *Dar-ul-Zikr* which was closeby. He entered the gates at 1:40 PM, where he received bullet wounds in his chest and legs and was severely wounded. He was conscious till he received medical treatment in the ambulance but was martyred on his way to the hospital. His family said that he served mankind at large in the truest sense of the word. He never differentiated between the rich or the poor, and would be sympathetic to everyone and give equal treatment to everyone. He was always ready to serve his patients and there was no time fixed to see his patients. Anyone could come at any given time for treatment, and yet, he would always receive them with kindness. A relative dreamed a day before the event that his father, Dr. Waseem Sahib is digging a grave and saying that this is a grave for one of his relatives. May Allah Almighty elevate his status in Paradise, *Ameen*.

4. Mian Mohammad Saeed Dard Sahib, son of Hadhrat Mian Mohammad Yousuf Sahib[ra]. His forefathers were from Gujrat, and then moved to Qadian. His father, and paternal grandfather, Hidayatullah Sahib[ra] were both companions of the Promised Messiah[as]. His father was the private secretary to Hadhrat Musleh Mau'ood[ra] up to the time of partition of the sub-continent and also served as *Nai'b Ameer* (District Lahore). He had performed *Bai'at* in 1900. Saeed Sahib was born in 1930 in Gujrat, and later his family moved to Qadian, where he received his primary education. After completing his *Maulvi Fazil* degree, he obtained his degree in bachelor's of arts (BA) and secured an employment in the National Bank, from where he retired in 1970 at the post of manager. He had the opportunity to perform

Hajj 6 times during his life, and performed *Umrah* numerous times. At the time of martyrdom, he was 80 years of age, and was martyred in *Masjid Baitun Noor*. He reached the mosque at around 1 PM and was sitting in the front row with General Nasir Sahib, when he received two bullets in the leg and one in the arm. He underwent surgery at the hospital for two and half hours, but could not recover and was martyred during surgery. His family said that he was a prayerful man. He never complained or criticized. He would always promote the practice of exhibiting patience. He was extremely hospitable. Despite his old age, he would greet guests standing up. He would advise his children to always be generous in hospitality towards others. He would fast during the month of *Ramadan* and was able to fast all 30 days despite his age. Since 1969, he performed *Itekaf* (except the last two years, which he missed at the insistence of his children). During the construction of *Masjid Bait-ul-Noor* (Model Town), he had the honor of placing a brick in the foundations of the Mosque along with Hadhrat Musleh Mau'ood[ra] and his father. Occasionally, he would start crying, saying that he is thankful to Allah Almighty, Who has bestowed on him such great blessings. A few days before his martyrdom, *Naib Ameer Sahib* district Lahore came to visit him and said that this was his last meeting with him. As long as his eyesight remained healthy, he taught children to read the Holy Qur'an. Despite his age, he would walk to collect *chanda* and said that each step would reap the rewards of ten steps. He would walk to the *Masjid Bait-ul-Noor* to gain the reward for walking to a mosque. After his martyrdom, a book of prayers was found on his study table, which was not something he would refer to frequently according to his family. The book was turned to the page with prayers for saying farewell and prayers to ascend heights. May Allah Almighty elevate his status in Paradise, *Ameen.*

5. Mohammad Yahya Khan Sahib, son of Malik Mohammad Abdullah[ra]. His father and paternal grandfather Hadhrat Barkat Ali Sahib[ra] were both companions of the Promised Messiah[as]. Maulana Abdur Rehman Jatt Sahib, former *Nazir-e-Ala Bharat*, was his paternal uncle. Yahya Khan Sahib was born in 1933 in Qadian and his life was indeed a miracle in itself. His older brother is 18 years older than him, because all the children born to his parents would die at the age of 4 or 5 years. When he attained that age, he also got severely sick, and his mother took him to Hadhrat Amma Jaan[ra], who took the child to Hadhrat Musleh Mau'ood[ra] and said to him in Punjabi that this boy is also departing. At this, Hadhrat Musleh Mau'ood[ra] took the child in his lap, and changed his name from Shareef to Yahya Khan, and prayed for his health. Due to these prayers, not only did he attain a long life, but he achieved eternal life by becoming a martyr. After partition, he moved to Faisalabad. In Qadian, he was assigned the duty at the *Minaratul-Masih*, where he would keep an eye on the surrounding area through binoculars. After completing his education as a Civil Engineer, he was employed at several places. In 1981-82, he was posted in Iraq and had the honor of establishing the *Jama'at* there. At the time of martyrdom, he was 77 years of age, and was martyred in *Baitun Noor*. He was sitting on the chairs in the first row at the time of the attacks. One of his friends asked him to head downstairs but he said not to worry, Allah Almighty will bestow His blessings. Then at the request of the *Jama'at* authorities, he sat down near the wall in the hall, when firing began, and as one of the grenades was detonated, his face incurred fatal wounds, due to which he was martyred. Two of his sons were performing relief and rescue, their duties till midnight at *Darul Zikr* even after receiving the news of their father's martyrdom. His family said that he was a man of extreme patience and gentleness, and he would never get angry. However, if the children would show neglect in offering *Salat* or *Jama'at* work, he would punish them. For a long period of time, he served as *Talim-ul-Qur'an* Secretary and would teach the *Qur'an* by going to people's houses. His students and their families expressed deep sorrow at his martyrdom, and expressed their gratitude for teaching the Holy Book to their future generations. He always helped his relatives in their difficulties, and whatever pension he would receive, he would spend in charity and helping the underprivileged. He would offer the *Zuhr* and *Asr* prayers in congregation at home, whereas the other three, he would offer at the Mosque. He was regular in offering *Tahajjud* prayers. He never differentiated between his son and son-in-law, and

considered his daughter-in-law as his own daughter. A week before the event, he got three white suits stitched. Two of them were gifted to his sons, which they wore, but he kept the third for himself to wear the following Friday. A few days before the event, his daughter saw in a dream a building in the basement of which medals are being distributed and her father is among the recipients of the medal. Someone explains to her that these medals are being awarded to those who have made a grand achievement in their life. He was very fond of reading and had a personal library with a collection of thousands of books. One of his sons, Khalid Mahmood Sahib, is a *Waqif-e-Zindagi* (has devoted his life for *Jama'at* work) and is a Manager for the *Tehrik-e-Jadid* property in Sindh. May Allah Almighty elevate his status in Paradise, *Ameen.*

6. Dr. Umar Ahmad Sahib, son of Dr. Abdus Shakoor Mian Sahib. His paternal grandfather Chaudhry Abul Sattar Sahib performed *Bai'at* in 1921-22. His mother's family was from Gurdaspur and father's family was from Mian Chunoo. Hadhrat Maulvi Muhammad Deen Sahib was his father's maternal aunt's husband and served as *Sadr Anjuman Ahmadiyya* for an extended period of time as well as served as the Headmaster of *Talim-ul-Islam* College. Maulana Rahmat Ali Sahib, missionary Indonesia and Chaudhry Ahmad Jaan Sahib, former *Ameer*, district Rawalpindi, were both his father's maternal aunt's husbands respectively. Munshi Abdul Lateef Sahib[ra] was his father's maternal grandfather. Dr. Umar was born in July 1979. He obtained his MSc in Microbiology Honors and was a 17 grade veterinary doctor. At the time of martyrdom, he was 31 years of age, he was a *moosi* and was fatally wounded in *Dar-ul-Zikr*, but later was martyred in the hospital. On the fateful day, he left for the mosque straight from his employment and was performing *wudhu* when the assailants opened fire. Bullets pierced through his kidneys and he was taken to the hospital in critical condition, where he underwent four surgeries. One kidney that had been rendered useless was removed. Doctors tried their utmost to bring him to recovery, and he was given 70 bottles of blood, but he could not survive and he was martyred on June 4. He was a soft and gentle soul, sociable and hospitable as well. No one ever complained about his character. He was regular in offering *salat.* He would participate in the *Waqar-e-Amal* of the local mosque every Thursday evening. May Allah Almighty elevate his status in Paradise, *Ameen.*

7. Laal Khan Sahib, son of Hajji Ahmad Sahib. His paternal grandfather was the first in the family to perform *Bai'at.* His father passed away when he was still very young, and his mother passed away in 1995. After receiving his primary education, he moved to Rabwah, where he studied to receive his bachelor's degree in arts. Due to his employment, he went to Karachi, and then worked in Tarbela. Currently, he was a grade 17 Budget Account Officer and was due for promotion to grade 18. During his stay in Multan, he had the opportunity to serve the *Jama'at.* In addition, he was *Qaid Zila Muzzafargarh*, and then *Ameer Zila Muzzafargarh* as well. At the time of martyrdom, he was 52 years of age, he was a *moosi,* and was martyred in *Baitun Noor.* When firing began, he was sitting in the second hall of the mosque. He ran and closed the doors to the second hall, and instructed the rest of the worshippers to move to one side. The assailant inserted the barrel of his weapon and started firing. He received bullet wounds directly in his chest and was martyred instantaneously. His wife said that one day before the massacre, he woke up suddenly and remained silent when his wife asked him if had experienced a nightmare. He did check up on the children. His son said that after the massacre, he received numerous "sms" hate messages. Hazoor[aba] pointed to the low moral standards of these hate-mongering people. The son had a dream in which he saw a black board with white text on it. At the same time, he heard the words "martyred father" and heard his father say: "Ignore these people. Fortunate are the ones who were martyred in the way of their Lord." Another relative saw in a dream that Laal Khan Sahib is strolling in a lush green garden, holding a book of the Promised Messiah[as] in one hand and eating an apple with another hand. On the same Friday morning, he went to the *salat* center for *tahajjud* and supplicated with great fervor, crying during the prayer. Then he led the *Fajr* prayer and elongated the last *sajda* and prayed fervently. He was very fond of *Waqf-e-Arzi* (temporary dedication for the sake of *Jama'at* work). He would teach the *Waqf-e-Nau* class, and take the time with each individual to assess their progress. He sponsored the education of a

female servant who worked in their household. She was a Christian. He also married her off, and made provisions for her dowry. After narrating a long account of an eye-witness, Hazoor[aba] said that due to the bravery of Laal Khan Sahib and two of his companions, many lives were saved. During his last moments, he urged those present to invoke *Durood.* The eye-witness also said that he was all right up to about 1:45 PM. His wife said that he was an angel-like human being. He was always anxious to serve the *Jama'at*, and whenever he received any news about how he could help with *Jama'at* work, he would readily perform in the best of his capacity. He was the *Zaeem Ansarullah*, Secretary *Tarbiyyat Nau Mubaeen* and Secretary *Rishta Naata* of his *halqa* (Punjab Society). He was fond of serving in the *Waqf-e-Arzi* scheme. He completed his last *Waqf-e-Arzi* commitment only 15 days before his martyrdom. He had dedicated the time from *Asr* to *Isha* for this *waqf*, and from *Asr* to *Maghrib*, he would teach the children of Wapda Town to read the Qur'an and *salat* with translation, he would listen to the *Surahs* they had memorized, and would work with the *Waqf-e-Nau* children on their syllabus. If a child had difficulty with the correct pronunciation of the Qur'anic verses, he would help those children with the pronunciation. From *Maghrib* to *Isha*, he would teach the children of his own *halqa* the same things. He would instill in the children the love for *Jama'at* and *Khilafat* by narrating inspirational accounts and narratives. His wife said that all the children were sorrowed by the passing away of their teacher, and said that he was our favorite uncle and he taught us many things we know. He would remain busy in invoking the *Durood* and the prayers of the *Khilafat* Jubilee at all times, and would encourage the members of his household to do the same. He was in the habit of offering *Salat* in the earlier time and inculcated the same habit in the members of his household. Respected *Murabbi Silsila*, who knew him personally, writes that during his tenure in Muzaffargarh, he served as the *Ameer* there, and was concerned about the *Tarbiyyat* of the *Jama'at* members, and would try to serve as a model family with his own household. At one occasion, when a family dispute arose between two households, he gathered the accounts from both sides, and consulted other members to obtain the maximum amount of information. He then mediated between the two families and counseled them with tears in his eyes, repeatedly urging them to keep in mind that they belong to the *Jama'at* of the Promised Messiah[as] and that they should end the conflict. Humility and modesty were part of his nature. He would consult his *Majlis-e-Amila* if there was any issue concerning the *Jama'at*. He was very conscious of keeping matters confidential. If he would see a shortcoming in a member of the *Jama'at,* he would pray for him, he would write the whole situation to the *Markaz* (headquarters), and when he would notice an improvement in the person concerned, he would inform the *Markaz* again. He performed the role of an affectionate father to the *Jama'at* members as long as he lived. May Allah Almighty elevate his status in Paradise, *Ameen.*

8. Zafar Iqbal Sahib, son of Mohammad Sadiq Sahib. His forefathers belonged to district Layya, and that is where he received his primary education. He then moved to Lahore, from where he received his BA and then moved to Saudi Arabia. During his stay there, he had the honor of performing *Hajj* five times. After returning to Pakistan, he started a transportation business, and remained associated with it up to the time of his martyrdom. He performed *Bai'at* one year ago with his family. At the time of his martyrdom, he was 59 years of age, and was martyred in *Darul Zikr.* He was regular in offering *Tahajjud*, and would leave for work after offering *Fajar Salat*. On the 28th of May, he recited the Qur'an after *Tahajjud,* and after *Fajr Salat*, he had breakfast and then left for work. After finishing his work, he went to *Masjid Darul Zikr.* During the attacks, he was able to maintain contact with his son on the phone, and told him that he was in a safe location with other *Jama'at* members. He also requested him for prayers. He then spoke to his daughter and requested her to pray as well. He then told them not to call again and again. He had received one bullet in his shoulder, but his body was found near the gate, which indicates that he was trying to exit the area when the incorrect news regarding the end of the attack spread. This is when the terrorist sprayed bullets towards him, one of which pierced close to his heart. He was taken to the ambulance, and up to that time, he had a pulse. He was given first aid, but could not be revived and was thus martyred. His wife says that she is unable to express her feelings in word, but she

said that her faith has become very strong after this event. She said that Allah Almighty has plans for His beloved people beyond the capacity to which they can think for themselves. She said that her husband truly deserved the status of martyrdom that has been bestowed on him. If all of her children were also sacrificed in the service of the *Jama'at*, she would not feel an iota of grief, but would feel grateful for the blessings Allah has bestowed on her. His son said that a few days before the event, his maternal uncle, Tahir Mahmood Sahib said that he had a dream which he could not fully remember but he could retain only one phrase from this dream: Left him behind in the mountains. When the family went to Rabwah for his burial, it was their first visit there. At the sight of the town, Tahir Mahmood Sahib recounted his dream. It was indeed his first trip there, and there he shall remain forever. His son said that initially his father was a bitter opponent of the *Jama'at*, but then God Almighty blessed him such that he accepted the *Jama'at* wholeheartedly. He progressed in his faith, *Taqwa*, sincerity and devotion that within only a year, he attained the elevated status of martyrdom. Within this year, he had developed a deep love for the *Jama'at*. He had installed the dish antenna and would watch MTA with great interest. A fellow *Jama'at* member writes regarding him that although it had only been a year since his *Bai'at*, he had developed such a deep love for *Khilafat* during this time, that whenever the *Khalifatul Masih* would appear on MTA, he would zoom in to see him up close. He had developed such a bond with the *Jama'at*, that he would offer every *Jum'uah* at *Darul Zikr*, despite another smaller mosque being close by. A few days before the events, he took part in a *Tilawat* competition in which he secured the first prize and he was very happy with his achievement. His wife's brother writes in a letter that he was the first in his family to become an Ahmadi, and there was some persecution in the family due to his conversion. He was a good-natured man always with a smile on his face, and cared for everyone. He would be the first to share happiness and/or sorrow with everyone. His wife said that he performed *Bai'at* in March 2009 along with the children, whereas she is an Ahmadi by birth. After her marriage, his family and himself showed bitter opposition to Ahmadiyyat; however he was very regular in offering *Salat* and was a righteous person. During his stay in Saudi Arabia for ten years, he performed five *Hajj* and countless *Umrah*. He returned to Pakistan in 1996. Before becoming an Ahmadi, he was a loving husband and a doting father. He loved not only his own children, but other children as well. After becoming an Ahmadi, he would guard his *salat* even more, and became more regular in offering *Tahajjud*. Although he was not fond of reading, but after converting to Ahmadiyyat, he would request his wife to read from the books of the Promised Messiah[as] or would read himself. One or two months prior to the events, the family members noticed a manifest strengthening of his attachment to the *Jama'at*. He would participate in any event organized by *Ansarullah*. His son recalls that on the day of the massacre, he could not receive his phone call because he was occupied at the time, but when he found out about the attacks on the mosque, he called him, and said that he should take care of himself, to which his father responded heartily that Allah Almighty will take care of us. Before converting, he had given strict instructions that no *Jama'at* literature should be seen around the house. Once when visiting an Ahmadi relative in Multan, he saw the program *Gulshan-e-Waqf-e-Nau* on MTA. The next day, he asked the hosts if the program is broadcast every day. When he found out that indeed, the program was telecast every day, he wished to see it again. After returning home, his wife requested if they could install the satellite at their own home, to which he responded favorably. He would watch the Friday sermons with great interest, and then finally performed *Bai'at* in March 2009. He was regular in paying his dues, and he had paid *chanda* before his martyrdom, the receipt of which was given to them later by the *Murabbi Sahib*. After the martyrdom of Zafar Iqbal Sahib, there is a rising opposition in the neighborhood against Ahmadiyyat, where posters are being pasted and flyers being distributed. May Allah Almighty keep everyone in His Protection, *Ameen*.

9. Mansoor Ahmad Sahib, son of Abdul Hameed Javaid Sahib. The family belonged to Shadra, Lahore. His great grandfather Ghulam Ahmad Sahib was a school master, and performed *Bai'at* during the *Khilafat* of Hadhrat Khalifatul Masih I[ra]. The family suffered intense persecution, when their house was burned down in 1953, after which they moved to Rabwah. In 1970, their father moved to Karachi, but his business was burnt down in 1974 after which the family moved to Lahore. He was employed in

an import/export firm and was trying to migrate abroad (one of his brothers lives in Manchester, UK), but more recently, he was trying to resettle in Rabwah. At the time of his martyrdom, he was 36 years of age, was a *moosi* and was martyred in *Darul Zikr*. His office co-workers speak highly of him. Another colleague at work who was also an Ahmadi would accompany him to *Jum'uah*. On the fateful day, he told his colleague that it was due to him that he was always late for *Jum'uah*, and that on that day he did not want to be late, and had an argument with his colleague and took him along for *Jum'uah* on time. He offered the *Sunnah* prayers in the first row. During the attacks, he called his office and said that he was severely injured, and was bleeding profusely. He also requested for help. When his mother called him from home, he said the same thing that help should be sent to rescue them. While he was talking to his wife on the phone, she heard intense firing, after which she heard his voice no more. His wife said that he possessed a very sensitive nature. One week before the event, he told his wife that she should look after the children since she can perform the responsibilities towards the children in a much better way. I may not be able to give a lot of time to the children. You should develop a close bond with them so that they do not miss me too much. On the morning of the fateful day, he said that he wished to take his young son to Rabwah when he would be 3 years old and offer him to the *Jama'at*, and they may train him to serve *Jama'at* as they wish. Some time ago, one of their neighbors was involved in an accident, due to which he could not ride his motorbike. Mansoor Sahib gave him a ride to work and back home for a long period. When the neighbor's mother tried to thank him for his service, he said that as long as he was alive, he would help his neighbor and there was no need to thank him. Mansoor Ahmad Sahib was a simple man, honest and fully devoted to *Nizam-e-Jama'at* and *Khilafat*. Respected *Murrabbi Sahib* writes about him that he would bring his *Waqf-e-Nau* children to the classes very regularly. His children have memorized lengthy poems which express love and allegiance to *Khilafat*. His older daughter, who is only 5 years old, recites the poems beautifully. When asked how he had managed to teach his children these lengthy poems, he said that he had recorded the poems in his mobile phone, and that his children listen to them all the time. It was his wish that his children would learn these poems quickly and recite them at *Jama'at* functions. Hazoor[aba] said that a lesson could be learnt from this by those who record songs and other things in their mobiles.

10. Mubarak Ali Aawaan Sahib, son of Abdur Razzaq Sahib. His family belonged to Kusoor. His paternal grandfather, Mian Nizam Din Sahib, and great grandfather performed *Bai'at* despite intense opposition from the family. His maternal grandfather Muhammad Ishaq Sahib[ra] was a companion of the Promised Messiah[as]. After completing his BA/BEd, Mubarak Sahib was associated with the department of education and remained in Lahore. At the time of his martyrdom, he was 59 years of age, and was martyred in *Darul Zikr*. He would travel daily from Kusoor to Lahore by bus. He would offer *Jum'uah* prayers in *Darul Zikr*. On the fateful day, he called the *Ameer Sahib* of district Kusoor and informed him about the terrorist attacks on the mosque. He later called again to inform him that he had been wounded and had received several bullets. He also spoke to his son around 3:15 PM and informed him of the situation, and requested for prayers. Later, when his friend called, all he could hear was Allah being repeated. He was martyred after losing a lot of blood due to his wounds. His family says that he was a model human being. Due to the excellent moral virtues he possessed, no one in the neighborhood dared to express their opposition openly. He had a deep and strong association with the *Jama'at*. He was extremely generous and hospitable. He would help the poor. At his funeral, a non-Ahmadi lady came crying and said that after his demise, who would support her ailing husband and herself. He played a vital role in establishing a *Salat* center. He was regular in *Tahajjud* and offering *Salat* in congregation. He would organize *Jama'at* programs himself. *Murrabbi Sahib* of district Kusoor said the school holidays had already started from the day of the Lahore massacre, and that he could have returned to Kusoor to offer *Jum'uah*, but instead, he told someone that it was his wish to offer this last *Jum'uah* in *Darul Zikr* before going on vacation. A few days before, he dreamed that he was entering a beautiful place. When he narrated this dream to his wife, he commented light-heartedly that he wished he could now go to Paradise. Twice during the year, he

would distribute large amounts of food in charity. *Murrabbi Sahib* of district Kusoor said that during his 4 years of tenure there, he found Mubarak Ali Sahib to be a man of great distinctiveness when it came time to defend the honor of the *Jama'at*, or the Khalifatul Masih, or the Promised Messiah[as]. Because he was associated with the teaching department, he would often have discussions with fellow professors regarding *Jama'at*-related topics. He would make every effort to find out the answer regarding an issue he was not sure about to his personal satisfaction. After offering a satisfactory reply, he would feel intense contentment and his happiness would become evident on his face. He was very sympathetic towards the members of the *Jama'at* and to the members of his family. Even if it was the other person at fault, he would himself offer an apology to maintain harmonious relationships, and he would then be even more sympathetic towards them.

11. Ateeq-ur-Rehman Zafar Sahib, son of Mohammad Shafi Sahib. He was from Syedna Wali, District Sialkot and then moved to Shaikhupura. He performed *Bai'at* in 1998 and one year later, his wife also performed *Bai'at*. He owned his private business and also lived in Dubai for some time. He returned to Pakistan in the beginning of 2009. For the past six months, he was working with *Ameer Sahib*, Lahore, as driver. At the time of martyrdom, he was 55 years of age and was martyred in *Darul Zikr*. He sat in the main hall and a grenade detonated near him due to which he was wounded. He called home and informed them of the situation. While he was on the phone, bullets were sprayed in his direction, due to which the phone also fell, and he was martyred on the spot. At the time of burial, his non-Ahmadi brothers insisted that he should be buried in their ancestral village, but his wife was insistent that since it was his desire to move to Rabwah, he should be buried there, to which his brothers agreed and hence he was buried in Rabwah. Before performing *Bai'at*, his daughter saw in a dream that Hadhrat Khalifatul Masih IV[rh] had visited their house and planted some roses. Later in the dream, she saw herself along with her father tending those roses. After the dream, the family performed *Bai'at*. At this, their family cast them out of the house and the neighbors also participated in slandering and stoning them. Finally, they took refuge in another Ahmadi household. Hazoor[aba] said that God Almighty provides families with fortitude and patience, and shows them dreams which are a source of comfort. His eldest daughter dreamed that one day prior to the event that there is a huge crowd of people in and around their house. The second daughter, Maryam, dreamed that Hadhrat Khalifatul Masih III[rh] has come to visit them and places his affectionate hand over their heads. The third daughter dreamed that she is running about in a frightening forest with ferocious creatures all around, when all of a sudden, she sees the Promised Messiah[as] and she embraces him. Ateeq-ur-Rehman Sahib, according to his family, always stayed in a condition of *wudhu* and remained busy in invoking the *durood* all the time. He was a very hard-working man. After offering *Tahhajud*, he would leave for work and return home late at night. In response to whether he feels tired, he said that I invoke the *Durood* all the time, and I don't feel tired because of it. He would always avail any opportunity for *Tabligh* that would arise. When he was in the company of his friends and relatives, he would steer the conversation into the direction of *Tabligh*. He had the opportunity to do *Tabligh* to two families in Dubai who entered the *Jama'at*.

12. Mahmood Ahmad Sahib, son of Majeed Ahmad Sahib. His paternal grandfather Umar Din Vance Sahib[ra] and great grandfather Kareem Bakhsh Sahib[ra] were both the companions of the Promised Messiah and performed *Bai'at* in 1900. They belonged to a small village near Qadian. After partition, they moved to Gujar, district Sialkot and then to District Shaikhupura. At the time of martyrdom, he was 53 years of age and was martyred in *Darul Zikr*. For the past 15 years, he was performing the duty of security at the Mosque. On the fateful day, he was at the gates. During the attack, he tried to capture one of the assailants, but received two bullets in the chest, and numerous others in other parts of the body, due to which he was martyred on the spot. His family said that he possessed an excellent personality. He never had any conflict with anyone. He was a simple man who lived harmoniously with everyone. He once was walking in a peculiar manner, and when asked why he was doing so, he said that whoever would come here with a bad intention will only be able to enter over my dead body. It was his desire that if God Almighty blessed him with children, he would dedicate them into the *Waqf-e-Nau* Scheme. God answered his prayers, and after

eleven years after the birth of his first son, he was granted with another son, who is part of the *Waqf-e-Nau* scheme. His family said that he would never call home from work due to the nature of his job, however, on the day of the massacre, he called twenty minutes before martyrdom and spoke to his family. They remarked that he never calls, so what made him call on that day. He said that I had a strong urge to talk to you, and therefore borrowed the phone from a *Khadim* to call home.

In the last part of the sermon, Hazoor[aba] announced the sad demise of Sarwar Sultana Sahiba, wife of late Maulana Abdul Maalik Khan Sahib, who passed away on 22 June at the age of 87 after suffering a long period of illness. She was the daughter-in-law of Maulana Gauhar Ali Sahib[ra], who was a companion of the Promised Messiah[as]. She always supported her husband who was a *Waqif-e-Zindagi* in the best of her capacity. God Almighty gave her the honor of serving the *Jama'at*, and she served as *Sadr Lajna* Karachi and *Sadr Lajna* Rabwah for 41 years. She was bestowed with a recognition award by Hadhrat Khalifatul Masih III[rh]. Her daughter, Dr. Nusrat Jehan Sahiba is a *Waqif-e-Zindagi* also and is doing great services in *Fazl-e-Umar* Hospital in Rabwah. She recalls an account that during 1953 when the wave of persecution started against the Ahmadis, we were living in a double story house on Band Road in Karachi, where a non-Ahmadi family used to live upstairs. Their father was not present at the time, when a band of opponents sprayed their house with petrol, ready to burn it down. Their mother gathered the children, and started praying, and submitted her will to that of Allah. At this moment, the family living in the upper story told the enemies that if they burn the house, their livelihood will be destroyed as well, at which the opponents left the scene and the Ahmadi family was rescued.

She taught not only her own children but numerous other children how to read the Holy Quran, and instructed other religious knowledge to them as well. She had a passion for serving mankind, and would sacrifice her own needs in order to fulfill the needs of others. She would supplicate in face of any kind of difficulties. She was regular in paying her *chanda* and would participate in all the financial schemes with great zeal. Initially, she did not have enough religious knowledge but she had a desire to learn, and thus got the opportunity to learn a lot from her husband. She held great respect for her husband in his position of *Mubaligh-e-Silsila*. She was regular in offering *Salat* and would offer supererogatory prayers as well (*Nawafil*). She would recite the *Qur'an* very fondly. She had great faith on the existence of God, and had instilled the same quality in her children since their youth. She was a righteous, hospitable, humble, friendly lady loved by everyone. She was greatly devoted to *Khilafat*. She was a *Moosia*. Abdul Maalik Sahib was a highly learned scholar of the *Jama'at* and served as *Nazir Islaah-o-Irshaad* and *Mubaligh-e-Silsila*. He said that initially, when they received a very low stipend from *Jama'at*, the husband and wife would hardly be able to meet the expenses of the household. They would themselves live on very humble provisions, but would provide for their children the best of food and the best of education. It is because of this that all their children are well educated. One of their sons, Anwar Khan Sahib, lives in the USA, and is serving the *Jama'at* there. Her daughter, Dr. Nusrat Jehan, has devoted her life as a gynacologist. Her other daughter, Shaukat Gohar is the wife of Dr. Lateef. Another daughter is the wife of Hafiz Saleh Alladin (India), who is the Sadr Anjuman Ahmadiyya in Qadian. Their fourth son-in-law is Saeed Hussain Ahmad, who is a *Murrabbi-e-Silsila* and is the maternal grandson of Mir Ishaq Sahib[ra]. May Allah Almighty elevate her status in Paradise, *Ameen*. Hazoor[aba] said he would offer her funeral prayer in absentia.

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on July 9, 2010 at Jalsa Salana Germany

Shermeen Butt

Hazoor Aqdas[aba] continued paying tribute to the Lahore *Shohad'aa* (martyrs) in his Friday Sermon today by citing brief accounts of their lives.

1. Ehsan Ahmad Khan Sahib Shaheed, son of Waseem Ahmad Khan Sahib: The *Shaheed's* grandfather, Munshi Dinayat Khan Sahib was a companion of the Promised Messiah[as]. He hailed from district Kangra and was of a Yusufzai family. His grandfather's two brothers, Shahanat Khan Sahib[ra] and Imanat Khan Sahib[ra] took their *Bai'at* in 1890 and were included in the 313 companions. Missionary of the *Jama'at*, Zaheer Ahmad Khan, who is currently stationed in London, is the *Shaheed's* uncle while his brother, Nadeem Ahmad Khan is studying at *Jamia Ahmadiyya* Rabwah. The *Shaheed* was born in 1984 and was employed at Shezan for the past two years. He served the *Jama'at* as Secretary *Waqfe Jadeed*. At the time of *Shahadat* (martyrdom) his age was 36 and he was at *Darul Zikr*. On the day of the tragedy he bathed, said his *Salat* and recited the Qur'an and before leaving for work told his wife that he would offer his Friday Prayer at *Darul Zikr*. He patted his daughter and left. Around 1.35 PM he rang his mother from *Darul Zikr* informing her of the terrorist attack and reassured her, but he could not be communicated with again. He was initially injured with the shrapnel of a grenade. Later, at the misinformation that the terrorists had been killed he came outside. A further grenade was detonated and he was martyred. He was buried at Rabwah, prior to burial his uncle led his funeral Prayer at his home in which many people outside the *Jama'at* joined in.

About a month before *Shahadat*, the *Shaheed's* mother dreamed that her son is martyred and his body has been placed in the courtyard. She caresses her son's face and asks, "What happened"? She awoke from the dream perturbed and gave *sadqa*. After the *Shahadat* his body was placed at exactly the same spot. A few days before the *Shahadat*, the *Shaheed* also dreamed that he has been martyred. All he told his mother was that he had had a bad dream and gave *sadqa*.

The *Shaheed* was a very honest, pious-natured person who treated others with love and compassion. His uncle told Hazoor[aba] that he looked after his parents most attentively. On his return from work he would say *salaam* to his parents and then go home. He leaves behind a four month daughter who is *Waqfe Nau*. Every night before going to bed he would massage his father's feet. He was married a year and a half ago. May Allah elevate his status.

2. Munawar Ahmad Qaiser Sahib Shaheed, son of Mian Abdur Rahman Sahib: the *Shaheed's* family came from Qadian, from where they moved to Gojra and then Lahore. The first person to take *Bai'at* in his family was Abdul Aziz Sahib[ra], a companion of the Promised Messiah[as]. His grandfather was a cousin of Dost Muhammd Shahid Sahib. His grandfather and others in the family took the *Bai'at* during the era of the second *Khilafat*. The *Shaheed's* profession was photography. He was 57 years old and for the past twenty years he had given duty at the main gate of *Darul Zikr* and often said that any attacker would first have to go over his dead body. On the day of the tragedy he arrived at duty around 11 AM. He was at the

very front when the terrorists attacked and started firing at 1.40 PM, he took hold of one of the attackers the other fired, martyring him. A few days earlier, his wife dreamed that there is coffin which is higher than normal. There is a bench nearby. One of their relatives puts his foot on the bench and lies down in the coffin. When asked why is he laying in there as he is healthy...Hazoor[aba] said some part of the narrative is missing here. *Shaheed's* wife says that on the day of the tragedy she ironed a golden-colored, suit for him to wear for *Jumuah* and remarked that he had donned a 'bridegroom's' suit. He went to *Jum'uah* well-dressed. He had many qualities, was most conscientious of his responsibilities, did not ever complain to anyone and was regular in *Salat*. His work also entailed photo-copying. When students from a nearby college came to make photo-copies, he would take money from them without counting. He said he did not count because sometimes people do not have enough money to pay. At times, opponents would put up hostile posters in front of his shop while he was around. He would say nothing at the time and would quietly remove the posters at a later time. He advised his son if anyone wronged him he should walk away quietly, for with any response he would end his matter. However, if he left it to Allah, Allah would certainly take a reprisal.

3. Hassan Khursheed Awan Sahib Shaheed, son of Khursheed Awan Sahib: He was from district Chakwal. His father and grandfather were born Ahmadis, but, a while ago his family showed weakness and retracted. However, with the Grace of Allah, the *Shaheed* was connected to the *Jama'at* till the time of his *Shahadat* as is his brother who lives in Germany. The *Shaheed* was 24 years old at the time of martyrdom, was unmarried and was martyred at *Darul Zikr* where he had gone to offer Friday Prayers. He rang home and told his family about the attack, he said he was injured. This is when he was martyred by the firing of the terrorists. His family members raised objections about his being an Ahmadi and his parents were pressurized. They said that if Ahmadis offered his funeral Prayer, commotion would break out in the area as there was a lot of influence of the so-called *'Khatm-e-Nabuwat'* (finality of Prophethood) people in the vicinity. Thus Ahmadis were not allowed to offer his funeral Prayer which was offered by people outside the Jama'at. However, people in the area generally expressed regret over this. The father of the *Shaheed* declined from giving any details about him due to the opposition. He was counseled that his son had given his life and thus given a message not to be afraid of worldly people even if one's life is lost and that covering up the sacrifice of the *Shaheed* was unfair to him. However, the father still did not give any details. May Allah elevate the status of the *Shaheed* and may his sacrifice become a source of opening the eyes of his family. *Ameer Sahib* of Chakwal has reported that the *Shaheed* would not leave any opportunity of summoning people to Allah. When recently his father withdrew from the *Jama'at*, Hassan Khursheed Sahib stayed connected to his faith and remained so till his last breath. He would offer his Friday Prayers at *Darul Zikr*. In spite of several insistences of his parents, he remained firm on his faith.

4. Mahmood Ahmad Shaad Sahib Shaheed, Missionary of the Jama'at, son of Ghulam Ahmad Sahib: The *Shaheed's* family was from district Gujrat. His grandfather Fazl Daad Sahib was the first to take *Bai'at* [in the family]. His father was very prejudiced. Once, the book *'Tabligh-e-Hadayat'* was scattered all over the floor, he started collecting it. As he began collating it, he read some part and got interested. After reading the entire book, he said he wanted to take *Bai'at*. Thus at the age of 11, in 1922 he took his *Bai'at*. The *Shaheed's* father was a local government officer and never took any bribe. He looked after the lands in Sind belonging to Hadhrat Khalifatul Masih II[ra] and was a most pious person. The *Shaheed* was born on May 29, 1962 and was *Waaqf-e-Zindaghi* (devoted) from birth. He graduated from the *Jamia* in 1986, in addition he served the *Jama'at* on the local level in many capacities. He served as the sub-editor of the monthly *'Khalid'*, served as a missionary in many places in Pakistan and later, for eleven years in Tanzania. He had been appointed at *Baitun Noor*, Model Town around three months ago. At the time of *Shahadat* he was nearly 48 years old and was a subscriber to the *Wasiyyat* scheme. On the day of the tragedy, he wore a new suit and took a new handkerchief, offered two *Rakah* of *Salat* at home and went to the main hall of the mosque with his son for Friday Prayer. During the attack he continually drew attention to pray and when the assailant entered the mosque he raised a slogan out aloud and continually recited *Durood Sharif*. He took two bullets in his chest and was thus martyred. With Allah's Grace, his son remained safe during the tragedy.

The *Shaheed's* wife relates that a night before *Shahadat*, on May 27, he repeated the *Khilafat* Day pledge, that Hazoor[aba] had taken on May 27, 2008, out aloud as it was being relayed on MTA and planned to have the entire congregation repeat it the next day, after Friday sermon. But Allah willed something else. His wife relates that he was extremely fearless. At the time of the Ordinance against the *Jama'at*, while out on a journey with his sister, he wore a badge of the *Kalima* on his shirt. His sister was fearful and asked him to be careful. He replied, "Is your faith this weak?" At the end of the journey he went up to the policeman on duty, shook his hand and told his sister, "Look, I have just greeted him.". His trust and reliance in Allah was great. He met opposition even during service in Tanzania and also witnessed signs of Divine help and succor. In 1999, an enemy of Ahmadiyyat, Shaikh Saeedi alleged against him that he had given refuge to some illegal [immigrants] in his mission house. Police came to the mission house and after a search took him to the police station. Once there, the *Murrabi Sahib* introduced himself and the *Jama'at*, upon which the police apologized and let him go. Later, he developed good contacts with the police. Soon after, Shaikh Saeedi was deported from Saudi Arabia on the very same charge. When in Tanzania once as he left for a *Jama'at* trip, his wife said that she was suffering from malaria and he was leaving. His reply was, "I am leaving for Allah's work and I am also entrusting you to Allah as I leave."

The *Shaheed's* wife relates that soon after his Model Town appointment threatening telephone calls started coming. When the first call came, the *Murrabi Sahib* had gone to a wedding reception. It was discovered that he was being followed by some people. Some *Khuddamul Ahmadiyya* took *Murrabi Sahib* home safely. When he reached home he said to his wife, 'look what a magnificent *Jama'at* we have. These *Khuddam* have no worldly relation with us but they are ever ready for our safety'. The *Murrabi Sahib* said that he had prayed to Allah that he was willing and ready if Allah willed any sacrifice from him, but to keep his children ever connected to *Khilafat.*

His sisters would ring him and ask him to take leave and come to Rabwah. His response would be that if other Ahmadis were giving sacrifices, why would he not, and why should he run away? When his wife would get emotional over the situation, he would say to her, "Allah does not waste the families of *Shohad'aa* and looks after them Himself.".

The *Shaheed* was most keen to summon people to Allah. A month before *Shahadat*, a doctor from outside the *Jama'at* who was looking for some answers and had had discussions with many *Murrabis,* but was not satisfied. Shaad Sahib had two or three sessions, lasting many hours, with him. During these he read the words and revelations of the Promised Messiah[as] to the doctor in a most emotional manner. The doctor said he could not escape anymore, he was satisfied. How could the community of a person who did *Tabligh* with tearful eyes not be true? And he took his *Bai'at.* Apart from his parents, the *Murrabi Sahib's* entire family is non-Ahmadi. He did *Tabligh* to them till his last breath. In particular he would take his children to the relatives at every joyous or sad occasion for them to observe the difference between them and us. While the relatives were weighed down by bad rituals and innovations, we are united under *Khilafat.*

Someone has written to Hazoor[aba] that in 2006 he was informed about the appointment of Shaad Sahib at *Baitul Hamd*, Murree Road, Rawalpindi to which the narrator was assigned as the care-taker. He received instructions to arrange for the accommodation of the *Murrabi Sahib* where he displayed much contentment and steadfastness. The accommodation of missionaries was on the third floor of the building. This floor would be extremely hot but the *Murrabi Sahib* stayed there with supreme patience and compliance and never uttered a word of complaint. He would listen to the sermons of the *Khalifa* of the time with great fervor and repeatedly advised members of the *Jama'at* to do the same. If the [satellite] dish broke down in any *Jama'at* he would not rest until it was fixed the *Murrabi Sahib* was a most compassionate and cheerful person and had a friendly, loving connection with everyone. He knew the [Ahmadi] families very well and would develop personal connections with them. He would often quote from the writings and poetic compositions of the Promised Messiah[as] in his Friday sermons. He would often sound emotional during Friday sermons.

A few Fridays before the tragedy he gave a sermon in Model Town in which he read out a warning of the Promised Messiah (on whom be peace) that mentions those in the *Jama'at* who do not read the Holy Qur'an regularly. He could not contain his emotions during this. He was foremost and ever ready in defense of *Khilafat* and the administration of the *Jama'at* and would silence anyone who said anything, no matter how small, [contrary] about *Khilafat* or the *Jama'at* and would not leave the matter until the person realized the error of their way. During his service he would attend *Jama'at* meetings in extreme cold weather riding there on a bicycle. When he was transferred to Lahore he was very pleased. Azam Siddiqui Sahib writes that when he told him that he too had been posted to Lahore in his government job, *Murrabi Sahib* jokingly asked, 'will you come with me till Lahore or further on as well?'

Another *Murrabi Sahib* has written about him that he was a cheerful person who faced all difficulties with a smile, he was a brave and fearless person who was most fervent about *Tabligh*. Once in Tanzania, they were traveling together when they saw some *maulvis*. Mahmood Sahib stopped the car and started *Tabligh* to them. It was evening time and the way ahead was dangerous. A crowd gathered and many people benefited by being invited to Allah, while the *maulvis* ran off, rendered speechless. Resuming his journey he told his colleague, 'we have religious freedom here, we should not be scared and should do *Tabligh* openly'.

The *Shaheed* was the only brother of many sisters. He served his parents extremely well, in particular his ailing mother. When he was about to be transferred abroad he was worried who he would leave his ailing mother with. During her lifetime, his services revolved only around Pakistan. When in Tanzania he would do *Tabligh* with much enthusiasm, availing of audio and video cassettes. He would organize *Tabligh* camps and as a result Allah granted many *Jama'ats*. During his time in Tanzania, observing his successful *Tabligh*, people outside our *Jama'at* started demanding Arab states for the facilities that Shaad Sahib had so that they could halt Ahmadiyyat. When one after the other all their *Tabligh* needs were met but no result could be seen, rather Ahmadiyyat continued to spread rapidly, the local religious leaders were asked why this was so. Their reply was that they lacked one thing. The Ahmadiyya *Jama'at* had a Pakistani missionary which they did not and that if they too were given a Pakistani missionary, with his guidance, they would succeed. Hazoor[aba] said it was their misunderstanding for any Pakistani missionary of theirs would have taught them abuse rather than *Tabligh*.

5. Waseem Ahmad Sahib Shaheed, son of Abdul Quddus Sahib: The *Shaheed* was from the family of Nazam Din Sahib[ra] who took his *Bai'at at* the hand of the Promised Messiah[as] as well as Babu Qasim Din Sahib[ra] who was a companion of the Promised Messiah[as]. Babu Qasim Sahib had remained the *Ameer* of Sialkot for a long period. This family is from the location where the Promised Messiah (on whom be peace) lived before his claim and during his employment years. After his claim he would also visit and stay in this area. The *Shaheed* passed his FSc from Sialkot and then joined Punjab University, Lahore from where he did his BSc in space science and later took his MSc in computer science. He worked as a manger in a software company. He served as *Nazim Atfal* in the Allama Iqbal Town area. At the time of *Shahadat* he was 38 years old and was martyred at *Darul Zikr*. He offered his Friday Prayers at *Darul Zikr* as a rule. On the day of the tragedy he came to the mosque from his work place situated on the Mall Road. He would usually sit in the first row of the main hall. On the day of the tragedy he sat in the first row and as the terrorists attacked, he stayed there on the instruction of *Ameer Sahib*. When in order to save their lives others were leaving from the back door he was also asked to leave, but he said, 'let the other friends leave first, I will go later'. This is when he was martyred by the firing of the terrorist. His work organized a two-hour program in his memory, the entire staff visited his home to pay their condolences and remembered him with very good words. His work colleagues were also present at the hospital to help him and also came to Rabwah for the burial. His company director came from Karachi to Sialkot as well as Rabwah to pay his condolence and expressed great sadness and grief. The wife of the *Shaheed* relates that he was extremely obedient to his parents and elders and never

raised voice and treated everyone with respect. He served the *Jama'at* most devotedly. He also prepared some software with regards to *chandas* for the Lahore *Jama'at*. He served as *Nazim Atfal* and had a most loving and affectionate bond with children. After *Shahadat* his family took his body to Sialkot from Lahore, where the funeral Prayer was offered and later the body was taken to Rabwah for burial. Waseem Sahib wished for *Shahadat* and would say, 'if ever such a time came, my chest will be at the very forefront'. Imran Nadeem Sahib relates about him that he had the gentlest of dispositions, was intensely obedient, would listen most attentively and calmly and then act upon the instruction. He would take *Jama'at* children in his car for meetings etc. and drop them off back home as well. *Sadr Sahib* of *Halqa* Allama Iqbal Town relates about him that he was a most sincere Ahmadi young man who took great interest in *Khuddam* work and was an excellent leader for the *Tarbiyyat* of *Atfal*. He was the eldest of five siblings, a most capable and hardworking young man. His mother played an important role in his education and training. Though not highly educated themselves, his parents aspired for their offspring to attain high education and this came to pass with their dedication.

Writing to Hazoor[aba], his wife relates, 'I can probably not enumerate his qualities. Hazoor, if I were to say that he was an angelic person, it would not at all be untrue. The entire family says there is none other like Waseem Sahib. I consider that God gave him this honor because of his excellent and distinctive qualities. Waseem has not only raised the head of his parents and mine high with pride, rather the entire family's. He had great love for the *Jama'at* and had been *Nazim Atfal* Allama Iqbal Town Lahore for two years. He loved children a lot. In spite of heavy work engagements he would organize academic competitions among the children and would prepare them, giving attention to the weaker children. He would also advise their parents to support and encourage the children. Often children of our *majlis* would win many prizes which gave heartfelt joy to Waseem Sahib. He would take the children to *Darul Zikr* in his car and drop them off at home later. In short he worked hard at every task with dedication. In spite of his work commitments he often went to *Darul* Zikr for meetings in the evening and to observe *Salat* in congregation. He also offered his *Salat* at work. I often reflected on the way he offered *Salat*; he honored the due of observance of *Salat* and was never even slightly distracted. It would appear as if he really was praying in the Presence of God. He was also foremost in financial giving and would pay one tenth of his income and also enthusiastically participated in all other *chandas*. He never spent unnecessarily on himself. He never spoke in front of his parents in a raised voice; in fact he never ever spoke in a raised voice. He was very gentle of temperament. In my entire married life I never heard a harsh word spoken by him.

Waseem Sahib always had a smiling face and if I ever got upset over something he would assuage me most lovingly and would not stop until I was not upset anymore. When his body was brought home after *Shahadat*, his face had the same smile and peace that it always did. He greeted guests in the finest manner and looked after his parents, brothers and sisters in every way and never got upset with relatives so much so that people at his office said that Waseem Sahib had not ever spoken to his juniors in a harsh tone.'

Waseem Sahib was a fearless person and very keen about *Tabligh*. He would often have copies of *'Tasheezul Azhan'* in his car. Seeing the magazines, his junior work colleague, an Ahmadi, would say to him that a *mullah*-type individual could harm him. To which he would reply that the status of *Shahadat* was not for everyone. At home he would also often say, 'one should never be afraid. Sinners like us do not get honors like this.'

His junior colleague Asad relates that they both always sat in the first row. When the firing started everyone gathered to one side of the hall and started getting out of a door. Asad called Waseem, but he said, 'let the others go first, I will follow'. During this time Waseem Sahib was hit by eight bullets in the stomach and he was martyred within an hour.

6. Waseem Ahmad Sahib Shaheed, son of Muhammad Ashraf Sahib of Chakwal: The *Shaheed* obtained his education till the Matriculate standard from his ancestral village and then joined the armed forces. After retirement from the army he was employed with a security company in Islamabad. Later, from 2009, he worked as a security guard at *Darul Zikr*. His father-in-law was employed as a driver by the *Jama'at* in Rabwah. At the time of *Shahadat* he was 55 years old and he was martyred during security duty at *Darul Zikr*. On the day of the tragedy, Waseem Sahib was on duty at the main gate. The assailants started firing from a distance, and he was thus martyred at the very beginning of the tragedy. The *Shaheed* was married twice. His first wife passed away in 1983. In 1990 he married again. His wife relates that he was an extremely good person and had a good status in society. He was on good terms with everyone. In particular he was very kind to orphans, whether they were related or not related, Ahmadi or non-Ahmadi. He had great passion to serve the *Jama'at* and as result each time he went home on leave from Lahore he would say how happy he was in Lahore. He said each Ahmadi, old and young that came to the mosque met him with a lot of respect. The *Shaheed's* children relate that their father was a very good person and they had a great relationship. He respected all their wishes. His daughter relates that he would especially fulfill all her wishes. He was most enthusiastic about the education of children. He would say to his daughter that he would send her to Rabwah where the environment to attain education was good, saying, she could then serve the *Jama'at* in Rabwah, even if it meant he had to live with her in Rabwah. He was an extremely affectionate and loving father.

The Shaheed's wife relates that a few days before *Shahadat* he said that as he stood on duty at the mosque, the *Sadr Sahib* of the mosque *Halqa* passed by. He told the *Sadr Sahib* that his uniform was old, if he could have a new uniform it would give a good impression to all. *Sadr Sahib* got him a new uniform. On the day of the tragedy he rang home and said he had the new uniform on. He attained the station of martyrdom in the new uniform.

His wife relates that she first heard of the news of *Shahadat* on the TV. When they tried to contact him on his telephone they were not successful. Later an Ahmadi brother rang them from his telephone and gave them the news of his *Shahadat*. While they were extremely pained and aggrieved, they felt a great sense of pride at the attainment of the station of martyrdom while protecting worshippers at a mosque. He was regular in observance of *Salat* and enthusiastically participated in all good works.

7. Nazir Ahmad Sahib Shaheed, son of Mistri Muhammad Yasin Sahib: The *Shaheed* was the only Ahmadi in his family and as such faced great opposition from the entire family. According to *Tajneed,* the *Shaheed* was from *Halqa* Kot Lakhpat and would come to *Baitul Noor*, Model Town for Friday Prayers and offered other *Salat* at his local *Salat* center. At the time of *Shahadat* he was 72 years old and was martyred at *Baitul Noor*, Model Town. His funeral Prayer and burial was organized by his non-Ahmadi relatives and they buried him at the Kot Lakhpat graveyard. As soon as the *Shaheed* had arrived for Friday Prayers the terrorists attacked and he was martyred, His body was kept at Jinnah Hospital from where his non-Ahmadi relatives took it for burial. His funeral Prayer in absentia was offered at *Darul Zikr*. The *Shaheed* was regular in his financial contributions and *Salat*. In spite of intense opposition from the family he stayed firm on Ahmadiyyat till his *Shahadat*. His *Sadr Sahib* writes that he had some valuable property in the main bazaar but his nephews had taken possession of it even in his lifetime. As a result he lived a very simple life. He bore the hostility of his family but that did not break his bond with Ahmadiyyat. Although his income was reduced next to nothing, he regularly paid his dues. He was a person of old ways, of simple nature who would cycle to *Baitul Noor* for Friday Prayers. He would arrive on time and would sit in the front row, greeting every one most warmly. He spent a lot of time in the mosque, wishing to spend as much time with Ahmadis as possible. In spite of the opposition of his family he had put up photographs of the Promised Messiah[as] and his *Khulafa* in his house. He had great devotion for office-holders and a great zeal for *Tabligh* work. Hostility is heightened in the area of his residence, yet he

carried on with his *Tabligh* work fearlessly.

8. Muhammad Hussain Sahib Shaheed, son of Nazam Din Sahib: The *Shaheed's* family belonged to district Gurdaspur where he was born. He did not have a worldly education but could read the Holy Qur'an. He came into the *Jama'at* by doing *Bai'at* at the hand of Fazl Haq Sahib, a former *Sadr.* In his family he and his sister were the only Ahmadis. He was the maternal uncle of Inamul Haq Kauser Sahib, *Murrabi* of Chicago, USA. He worked as a labor supervisor in MES, he also worked as a carpenter and after employment, opened a furniture shop in Quetta. He was also enabled to serve in Furqan Force. He was 80 years old at the time of *Shahadat* and was martyred at *Darul Zikr.* It was his routine to give *sadqa* on Friday and he would leave home at 11 AM for Friday Prayers. On the day of the tragedy he was in the main hall of *Darul Zikr.* The right side of his body was all burned, probably his *Shahadat* happened when a grenade detonated. His non-Ahmadi family took his body from Mayo Hospital and organized his burial.

According to his family, the *Shaheed* was regular in observance of *Salat* and paying *chandas.* Although his financial situation was not good, he would still save to help the needy without any distinction of religion and ethnicity. He would usually sit in the first row during Friday Prayers. Due to old age he could not remember which day of the week it was. As all his family are non-Ahmadi, they would not tell him when it was Friday. The *Shaheed* had kept the call of a beggar as an indication that it was Friday and if he ever forgot, seeing the beggar would remind him that it was Friday. Once the beggar did not come but one of his daughters reminded him it was Friday. He left home for the mosque without eating his lunch. His older son relates that often he would not be on his bed at night and when they looked he would be on the Prayer mat, offering *Salat.* He would say to his children, "I love *Ahl-e-Bait* of the Holy Prophet-saw but you do not. I have met *Ahl-e-Bait* in my dream." His son relates that usually he would fast on 10th *Muharram.* The *Shaheed* often described a visit of Hadhrat Khalifatul Masih IIra to Quetta when Hazooraba stayed at the Park House villa. The *Shaheed* did maintenance work there. On his arrival, Hadhrat Musleh Mau'oodra asked who had carried out the work, for the very walls exuded sincerity. During the stay once a water pipe leaked, Hadhrat Musleh Mau'oodra said, "Call Muhammad Hussain, he will fix it". When he did fix it, Hazoorra was very pleased and said, "See, did not I say Muhammad Hussain will fix it." May Allah elevate his status and enable his offspring to recognize, Ahmadiyyat Islam.

Hazooraba said these accounts are such that if one is to go in details, it would become a lengthy series, therefore Hazooraba has touched upon them very briefly. However, a particular account of one *Shaheed* had been extremely short. His wife later sent some details, so Hazooraba mentioned him again.

9. Dr. Umer Ahmad Sahib Shaheed: His wife writes, "He and I were together for only one and a half year but in this time I had the opportunity to live with an extremely loving, affectionate, quiet and simple person. He wanted to be a martyr from childhood. When he was only in his second or third year of school, he wrote an imaginary letter to Major Aziz Bhatti Shaheed, a martyred Pakistani army officer who was mentioned in a book, that he liked him very much and he too wanted to be a *Shaheed* like him. His mother has kept this brief letter. After marriage he would often talk about martyrdom. One day he said, "I have reflected a lot and I have reached the conclusion that the only short cut to Paradise is martyrdom, but that is not in my fate!" He twice tried for commission in the army but both times did not get through at the last stage. He regretted this very much because he felt the armed forces were a good way to attain martyrdom." Hazooraba said therein is an answer to those who allege that Ahmadiyya *Jama'at* is against the country. Passion to serve the country was thus embedded in him. His wife relates, 'he often used to say, "Watch, whenever the *Jama'at* is in need, Umer will be in the forefront and will take the bullet on his chest". He had signed his childhood letter to Major Aziz Bhatti, as 'Major Umer Shaheed'.

His routine was to offer his *Maghrib* and *Isha Salat* at the mosque and after *Isha* do some *Jama'at* work before returning home. He was extremely active among *Khuddamul Ahmadiyya*. He would go on *Waqfe Arzi* once or twice a year. Was most eager about *Khidmat-e-Khalq* and always donated blood twice a year. The day he was injured at *Darul Zikr*, he had left for the office in a rush, saying he was late. As *Darul Zikr* was closer to his office he offered his Friday Prayers there. He looked after my every small and big need. He loved his daughter, who is now eight months old. On his return from office he would play with her at length and did not tolerate any carelessness as regards to her. Not just his own daughter, rather, he was most affectionate to all children.

Two months before *Shahadat,* I dreamed that Umer's second marriage is taking place and I am crying a lot. I mentioned the dream to Umer, but he dismissed it laughingly. He was very neat and tidy; similarly, he had a clear conscience. He never gave anyone any trouble. When he came home from the office in the intense heat of the afternoon, he would ring the bell most gently so that no one would be disturbed. Often, he would stand quietly outside, for up to half an hour. All his office colleagues praise him a lot – he was in a governmental research organization – and say that one of our very dear young people has departed from us. All the office staff came home to pay condolence.

Whenever there was a difficulty he would promptly write to the *Khalifa* of the time and would ask me to do the same. He greatly respected my parents and all relatives. He also respected his friends and always made time for them. Whatever any *Tehrik* (programme/appeal) came from the *Khalifa* of the time, be it about prayers, fasting, *Tahajjud, sadqa*, he would promptly act upon it. He paid all his *chandas* on time and always at the correct rate. On 23rd May he paid the last installment of his *'Hissa Amad'* that was Rupee 9,500 and delightedly told us at home that he was grateful that his *chanda* was completed. From the time that the *Sayyedna Bilal Fund* was initiated, he would regularly contribute to it. If ever birthday celebrations or gifts were mentioned at home, he would be extremely displeased and say, "Do you not know Hazoor has forbidden this". In fact he would say it was better to donate that money to one of the funds of the *Jama'at.*' He was hospitalized for a few days and then was martyred.'

Hazoor[aba] said this concludes mention of the accounts of the *Shuhad'aa.* Adding, Hazoor[aba] remarked that in these accounts we see some excellent qualities as common values, for example observance of *Salat.* This observance was not only regular in their own persons; rather they would also draw attention of the family to it. For example, ringing from work to remind children or organizing congregational Prayer at home with the concern that *Salat* is the surety of good in this world as the Hereafter and because the ways to Divine nearness are only determined by worship. We also see a particular commitment for Friday Prayers in all of them and many were regular in *Tahajjud.* Most of the younger martyrs as well as those older had an intense desire of martyrdom. Other high morals are also evident in their lives, domestic as well as outside home. They maintained excellent courtesy with workers of the *Jama'at* and also drew admiration from work colleagues through their high morals. Hazoor[aba] said a wife is indeed witness to a married man's high morals, for some people are very courteous socially but do not have the same demeanor at home. If a wife confirms the courteousness and devout worship of a man, then it is evident that he pays the dues of Allah as well as the dues of mankind *(HaqooqUllah* and *Haqooqul Ibad).* Indeed, the Promised Messiah (on whom be peace) said that one who does not pay *Haqooqul Ibad* and does not fulfill the rights of his wife and children, he does not also pay the dues of Allah. Even if he outwardly offers his *Salat,* due to not honoring *Haqooqul Ibad,* his worship becomes in vain.

Hazoor[aba] said the attainment of the honor of martyrdom for these martyrs certainly carries a testimony of an acceptance of their worship and fulfilment of *Haqooqul Ibad.* We observe that in addition they also honoured their responsibilities. They paid attention to their fatherly duty of being a guardian over the education and training of their children and we see this instance in each *Shaheed.* They kept the Qura'nic commandment in view: 'Kill not your children for fear of poverty...' (17:32). Hazoor[aba] explained one

should not be so absorbed in one's employment/occupation that one may overlook the responsibilities one has regarding one's children. These people did not forget their pledge of giving precedence to faith over worldly matters and the commencement of this pledge is with *Salat.* One girl related that her father would take them along on long leisure trips and on the way he would read out prayers aloud, repeating them, so that the children would memorize them. He also taught them which prayer was for which occasion. Such were the principles of those who sacrificed their lives. The young among them served their parents day and night and honored God's commandment to be kind to parents and never express slightest of annoyance to them. Hazoor[aba] said sometimes young married men overlook the rights of their parents in taking care of their wives or overlook the wife while fulfilling the rights of parents. However, these *momins* (true believers) also honored these matters and looked after their wives and their parents equally and exceptionally well. Thus is the confidence and the fulfillment of dues that makes society paradise-like. Indeed, in recompense, Allah gave them the surety of eternal Paradise. The parents and close relations, in fact people at the college he went to, have an opinion of a young man of 17 to 18 years, that he was a wondrous young man of unique temperament. Another common value among them all that shines through was their sense of honor for the *Jama'at*, showing exemplary obedience. Giving precedence to faith over worldly matters and in spite of fulfilling other commitments, they made time for *Jama'at* work, not just during urgent situations but as a rule, at times overlooking their basic personal needs. They also had an extraordinary bond with *Khilafat*, expression of love and obedience. This expression was because the Holy Prophet (peace and blessings of Allah be on him) had said that the eternal *Khilafat* that will follow the Promised Messiah and *Mahdi* will be made eternal with the sincerity, obedience and prayers of the believers for *Khilafat.* Thus, with their worship and their good works, they endeavored till their last breath to make *Khilafat* eternal. They established most excellent standards and in their own spheres were the right hand of *Khilafat.* Hazoor[aba] said they were the *Sultan-e-Naseer* (excellent helpers) of *Khilafat* for which a *Khalifa* prays that he may be granted. May Allah elevate their status and grant them nearness to His beloveds. These *Shuhad'aa* have attained their station, but with their sacrifice they have also drawn our attention that O' dear ones, brothers, sons, children, mothers, sisters and our daughters, we have fulfilled our pledge of *Bai'at* following the model of the Companions, but while departing we express our last wish to you to always uphold this model of piety.

Hazoor[aba] said many men and women have written to him that Hazoor's[aba] current discourses on the *Shuhadaa'* fill them with admiration about the piety and sincerity of the martyrs but it also causes them shame that they do not reach the standards. Listening to their accounts enhances one's grief that such gems have departed from us. Hazoor[aba] said this realization and view is very good but nations/people who move onwards do not consider realizations as sufficient, rather, in order to carry on these virtues, each person who is left behind endeavors to fulfill the objective of the sacrifice and the wishes of the departed. Our task and obligation is to fulfill the dues of these sacrifices by making pious changes in ourselves. Fulfill our responsibilities by honoring the rights of their families. While the administration of the *Jama'at* will fulfill its responsibility towards the upbringing of young children, each person of the *Jama'at* should pray for them. May Allah keep all the bereaved in His protection and refuge and may He remove their difficulties, grief and problems and Himself provide solutions. No matter how much, human efforts remain deficient. Allah alone provides real comfort and tranquility. May Allah facilitate tranquility for them and may He improve their situations. Hazoor[aba] said the families of the martyrs should be remembered in prayers. Members of the *Jama'at* should also pray for themselves, may Allah protect us from all evil. There is much need for prayers these days. The situation in Pakistan is deteriorating, this [tragedy] has made no difference, and opposition is on the increase. May Allah protect from all evil and may the evil of the mischief-makers rebound on them. May Allah grant steadfastness to every Ahmadi.

BARBARIC TERRORISTS ATTACK IN LAHORE MOSQUES AND VIOLATION OF HUMAN RIGHTS

Mansoor Ahmad, London

Pakistan is such a country where things are being moving from bad to worse. Terrors have engulfed the entire nation. At present it is suffering from social, political, economical conflict within the country. The ordinary Pakistanis, the middle and lower class in particular are being faced with a long list of serious crises.

On 28th May 2010, a heinous pair of terrorists attack took place on Ahmadiyya mosques in Lahore by gunman armed with grenades and automatic weapons killing around 86 people. It was on Friday, a time which is known as a holy and sacred day by all Muslims, terrorists opened fire on the worshipers when the latter gathered at *Baitun Noor* Mosque in Model Town and *Darul Zikr* Mosque in Garhi Shahu. More than 2500 worshipers were attending Friday prayers in these two mosques when the terrible attack occurred. It was the cruellest and most barbaric attack on Ahmadiyya Muslims in Pakistan with more than 109 killed since 1984. Luqman Ahmad, a survivor describes the attack situations as -*'It was like a war going on around me. The cries I heard sent chills down my spine'*. The Ahmadiyya security guards who were discharging their duties voluntarily in front of these two mosques were the first to have been killed.

The Human Rights Commission of Pakistan (HRCP) said that it had been warned of threats against the Ahmadiyya community in Lahore for than a year and demanded 'foolproof security and protection' from the government. Ahmadiyya leaders had approached the police to register that threats which had been published in a local newspaper against the community, but yet again, no action was taken by the police.

The United States condemned what it called, 'brutal violence against innocent people'. 'We also condemn the targeting and violence against any religious group, in this case the Ahmadiyya Community.' State Department spokesman Philip Crowley told the reporters in Washington.

"Canadians and the international community condemn these unprovoked attacks on people, who were assembled in the practice of their faith. The people responsible for these grievous acts must be brought to justice. People should be allowed to worship freely and in peace so the extremists who perpetrate these terrible acts do not win."

A legislation declaring Ahmadiyya Muslims to be 'non-Muslim' was passed in 1974 and further legislation prohibiting Ahmadiyya Muslims from the practice of their faith was passed in 1984. With this law in Pakistan the innocent members of the Ahmadiyya community are experiencing constant threats, discrimination and violent attacks. Despite their claim to be Muslim, the Ahmadiyya community members have been subjected to perennial persecution especially since the passing of an Ordinance in 1984 by General Zi-aul Haque, former president of Pakistan where by no member of the community could declare himself or herself as a Muslim *(Section 298C, Act XLV of 1860).* This meant that the community members could not recite the Qur'an, or recite the *Adhan* (Call to Prayer) *Section 298B(2)* before prayer times. They could not display the *Kalima Tayyaba* or offer the Islam greeting *'Assalamo Alaikum'* to any one. The contravention of these regulations carried heavy fines, or imprisonment or both. Thousands of the community members were thrown behind bars under these draconian laws, and some are still incarcerated in the Pakistani jails.

Islam recognises the rights of freedom of conscience and freedom of belief and that as far as one's religious belief is concerned one is answerable to God alone. No man has the right to punish another for his choice of belief. There is absolutely no compulsion whatsoever in Islam and no punishment of any kind permitted in the Holy Qur'an for apostasy.

There is no mention in the Holy Qur'an or anywhere else of any punishment for an apostate. God says in the Holy Qur'an : *'There is no compulsion in religion (2:257)'* and again *'It is the truth from your Lord; wherefore let him who will believe, and let him who will, disbelieve (18:30)'*

The Holy Prophet of Islam[saw] was the 'Champion of Human Rights'. Muhammad[saw] not only emphasized the desirability of tolerance in religious matters but set a very high standard in this respect. A deputation from the Christian tribe of Najran visited him in Medina to exchange views on religious matters which included several Church dignitaries. The conversation took place in the mosque and it extended over several hours. At one stage the leaders of the deputation asked permission to depart from the mosque and to hold their religious service at some convenient spot. The Holy Prophet[saw] said ;

'There is no need for you to go out of the mosque, because the mosque is the place to worship one God, if you want to do so, you have every freedom of worship, and holding the services in it. (Zurqani)'.

According to the Universal Declaration of Human Rights Article 19 : *' Every one has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance'.*

The Father of the Nation of Pakistan, Mohammad Ali Jinnah had the foresight to see the problems a State would face if it moves away from a secular state. The vision of Pakistan that Mohammad Ali Jinnah saw was summarised by him in a speech delivered on 11th August 1947 : *'You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan... You may belong to any relation or caste or creed – that has nothing to do with business of State... We are starting in the days when there is no discrimination, no distinction between the community and another... with this fundamental principle that we are all citizens and equal citizens of one state.'*

'Now I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State.'

The present democratic government took over in 2008. The leaders declared *'Pakistan believes in religious freedom' (Gilani).* In a high level meeting chaired by the Prime Minister and attended by the chief of the Army Staff among others, *'The participants were unanimous in concluding that terrorism and extremism are the greatest challenge to Pakistan's national security'.*(The Daily Dawn, Lahore, June 28, 2008). Despite this awareness, their actions have totally failed to match their words.

Today the severe, and often dreadful consequences of the anti-Ahmadiyya policies continue. Only a fool would recommend that Pakistan can become a modern, progressive, prosperous state in the future while these laws remain on the statute book and continue to nourish dubious and deeply flawed policies. Pakistan's federal and provincial governments should take immediate legal action against Islamist extremist groups responsible for threats and violence against the Ahmadiyya Muslim Community. Today in order to save Pakistan and make the people free from the stain of terrorists and extremists, the Government of Pakistan must repeal the laws imposed on Ahamadiyya Community members immediately so that extremists have no backing of the State in such discrimination and attacks.

Major General Nasir Ahmed Chaudhry

Major General Nasir Ahmed Chaudhry was born in 1920 at Daulatpur, District Gurdaspur, Punjab. At age 10 his father, Chaudhry Safdar Ali Khan, a police officer in the Punjab Police was martyred in a bomb blast in Lyallpur (Faisalabad). General Chaudhry graduated from Government College in Lahore in and joined the British Indian Army in 1942. General Sahib was commissioned in the Frontier Force (FF) and was fluent in *Pashto*, a prerequisite at that time to gain commission in the Frontier Force. He saw active combat in the Burma Campaign during the Second World War. He was awarded two Burma Star medals for his bravery in the Burma campaign. His youngest son remembers that at the rank of a Colonel in Pakistan Army he rode a bicycle to work at GHQ in Rawalpindi. In 1970 he was promoted to the rank of Major General and served as Commandant of the 8th Division in Sialkot.

During the 1971 Indo-Pak War, he raised the 33rd Division which was deployed in Chore Sector in Sind. He saw active combat in the 1971 war and was the highest ranking officer in the Pakistan Army to be wounded during battle. General Chaudhry's ADC was also injured with him. His ADC had injuries to his face while General Chaudhry's knee and leg were injured. Thinking that his ADC's injuries were more serious than his own he had his ADC transported to the hospital by the helicopter that was sent for him and himself took a train to Hyderabad two days later. Doctors said he might never be able to walk again, but he was determined and persevered through the difficult rehabilitation. His youngest son would sit on the end of his leg or he would tie a sand bag to his leg, as he lifted it, as part of his physical therapy. A piece of the shrapnel from his injury in the 1971 war was still in his knee when he was martyred in *Baitun Noor* Mosque in Lahore on May 28th, 2010. From 1971 until he retired in July of 1974 General Chaudhry served as the Commandant National Defense University in Islamabad, Pakistan. On his retirement he was offered several positions in the Ministry of Defense and Foreign Affairs which he declined because an amendment to the constitution of Pakistan in September of 1974 had declared Ahmadis non-Muslims.

Biography of Mr. Khalil Solangi

Mr. Khalil Solangi was 51 years old when he was martyred in the barbaric attack by the *Taliban* (religious zealots) on May 28, 2010, in the *Darul Zikr* mosque in Lahore, Pakistan. He was at the mosque to offer his Friday prayers, and was martyred along with 85 other individuals. Khalil was born in Gujranwala, Pakistan. After his graduation, he started his career in the electrical department of the Water and Power Development Authority (WAPDA) in Pakistan. In the late 1980s he left the governmental agency and opened an electric supply store, which he managed along with his father. After the death of his father in 1990, he sold the electric store and started a fabric export business from Lahore. Due to his zeal & energy, God blessed his business to flourish, and he was now supplying both wholesale and retail outlets in many countries, including UK, US, and, Canada. He became a permanent resident of the United States in 2005, and had started to move his business and family to the United States. He completed this move two years ago and settled in Columbia, MD. His eldest son graduated from Howard Community College, Columbia, MD. His other son and daughter are still studying in the same college. He had gone to Pakistan to attend his niece's wedding and stayed a few days over to wrap up his business matters. Khalil was an outstanding individual. He was a successful businessman, and also very involved in the community work. He held many offices in the Ahmadiyya organization. Khalil was extremely generous and helped both within and outside the family. He had friends in all spectrums of life, Ahmadis and non-Ahmadis alike. He contributed generously to many charities and touched many lives.

Khalil leaves behind his wife, Amtul, two sons, Shoaib (24) and Osama (22), and daughter, Durre Sameen (19). His presence will be missed by many. May God bless his soul and give his family and friends courage to withstand this loss.

MAY 28, 2010 – THE DAY HUMANITY DIED

Shoaib Naeem, Grandson of Malik Maqsood Ahmed *Shaheed* and Son of Dr. Naeem Ahmed Qureshi

Halqa Darul Zikr, Lahore, Pakistan

The day of May 27th is a special day for all Ahmadi Muslims due to the fact that we celebrate *Khilafat* day. On Friday May 28, 2010, a large gathering was imminent for this auspicious occasion at the Mosque and for the weekly Friday Sermon. Even though I wake up every morning at 4:30 AM to offer my Prayers and to recite the Holy Qur'an, today I was extra excited as I got ready to go to my office around 6:10 AM.

I took the morning bus on this beautiful Friday to get to Allama Iqbal Medical College Jinnah Hospital where I work as a Network Administrator. As usual, I had to take the noon bus to reach *Darul Zikr,* Gari Shahu for Friday prayers however; as I reached the bus stop at 11:45 AM I noticed something quite unusual. Passengers were standing near the bus but the driver was no where to be found. Close by I saw a driver for another bus and since I did not want to be late for my Friday Prayers I decided to ask him what was going on. He explained that today buses will resume services at 5:00 PM because of a strike. I was puzzled and started thinking what should I do? Should I go for the Friday Sermon? Or, should I just leave my work around 5:00 PM and go home straight? Since Friday Prayers are vital for all Muslim men; all the Ahmadis and benefits regarding Friday Sermon started to come to my mind. Therefore, I started saying *Astaghfar* and started my journey towards *Darul Zikr.* I walked approximately 1 kilometre before I reached a public transportation area.

Finally, I was pleased to reach *Darul Zikr* after 35 minutes. As expected, I saw few security guards outside the mosque who were fulfilling their respectful duties. I greeted all the individuals who were also performing their duties as I reached the spot where I was elected to perform my duty. As I reached my duty place I saw Waqar Sahib and Shaheed Sajjad Bharwana son of Allah Yar Bharwana Sahib there. I told Mr. Bharwana that today it's my turn to perform my obligatory duty but he requested that if he could do the duty at this spot since it would be his last Friday Sermon before leaving for his village, he would be grateful. I accepted and proceeded to the hall and sat in the third row to read my prayers. I read my *Sunnah* and started reading *Istaghfar* and *Tasbih.* I saw the *Shaheed,* Munawar Sahib, sitting in the first row reading *Sunnah.* I looked down and started praying for my sister's *rishta,* for our better fate, for my mother's long and healthy life, etc. At 1:20 PM, Mr. Aslam Bharwana came for announcements. Since this was the last Friday of the month, we are supposed to read one *Namaz-e-Janazah Ghaib.* Meanwhile, my grandfather, Mr. Malik Maqsood Shaheed came and sat in the second row on the right side of the *Darul Zikar* hall, and my cousin, Mr. Faizan Fawad sat beside me.

The *Murabbi Sahib* began the Friday Sermon by reciting some verses from the Holy Qur'an. Unfortunately, he only got to explaining "Hadhrat Muhammad[saw] said *Khilafat* ..." when it was evident that gunshots were being fired outside. The gunshots were far away but everyone got scared as our Ahmadi brothers who were outside came inside. At this point, the noises of the gunshots were getting closer and closer. The *Murabbi Sahib* informed everyone to be calm and remain seated and even at this critical situation, our *Jama'at* obeyed the *Murabbi Sahib* at once and remained calm and seated. Soon after, everyone could hear the gunshots were getting very close to the mosque as the windows of the

hall started to shatter due to the bullets hitting them. At that moment, the *Murabbi Sahib* announced that we should lie on the floor and close our steel hall doors which we proceeded to do. At that juncture, we were so astonished that we couldn't even feel our breaths so we began to unite and pray for our safety not knowing what could happen next.

I called home to inform my mother about the attack at the mosque, but even before I could say anything I saw bullets everywhere. A few people got injured, so I hung up and laid down on the floor. After a while, I thought about running outside the hall or maybe hiding myself in a safe place but heavy firing started from the *Mimbar* side. A hand grenade was thrown inside the hall and many Ahmadis got martyred and injured. The noise of the blast from that grenade was so loud that I was unable to hear anything anymore. I fell far and very hard on the floor which made me unconscious for a while. When I got up, my cousin Faizan Mehmood was no longer with me and I started to seek my grandfather who I found running on the other side trying to get out of the hall. Since it seemed as if the gunshots would never stop, my grandfather, Mr. Malik Maqsood Ahmed *Shaheed* put his fingers on his ears and sat on the floor.

While I was trying to get up and sit, one of the hand grenades dropped through the window into my lap. Instantly, I threw that grenade towards the wall and it went over a few people and under the *Murabbi Sahib's* desk. At this time, all I could think about was *Durood Shareef* and *Kalima.* In the meantime, I lost my mobile and my USB. I saw Mr. Ashraf Bilal Shaheed on the other end of the hall standing near a pillar facing the *Qibla.* I got up at around 4:15 PM, when the firing stopped and all of a sudden a suicide blast occurred which also left a few people *Shaheed.* I went behind a pillar to look around me, since I thought I was the only one there, but fortunately there were others also who showed courage and started to move with me towards a safe place.

Now the gunshots seemed to come and go whenever they pleased. We stayed behind pillars, lying down on the floor and crawling towards the exits. The attackers started firing again even if they hear a single movement. I was wearing a *Jinnah* cap and while crawling, the attackers saw my cap and fired at it. A bullet hit my cap and it flew on the floor. Without even thinking I grabbed my cap and started crawling again. A little further, I saw my grandfather, Mr. Malik Maqsood Ahmed Shaheed who was on the floor. God knows whether he was a *Shaheed* or alive at that time. There was another person on top of him. I really wanted to go see him but attackers started heavy firing again.

The terrorists continued to fire in the hall. When they moved towards the left side of the hall, Shaheed Prof. Abdul Wadood son of Abdul Majeed Sahib, who was lying on the floor asked me about the situation. Then we both decided to leave the hall for some safer place. We both went towards the basement but it was fully packed and there was no room for even a single person. In that case we rushed towards the dish where few people were sitting, but, it was too dangerous to stay there. Then we both again decided to move from there to the *Murabbi Sahib's* house. As soon as we got the chance we ran towards the *Murabbi Sahib's* house. I knocked on the door and entered in and was waiting for Shaheed Prof. Abdul Wadood to come in. Unfortunately he couldn't make it inside quickly and a bullet hit him. He fell down on the floor, but he got up again and took only two steps when the terrorists bombarded him with heavy gunshots. Ultimately he fell at the doorstep of the *Murabbi Sahib's* house. I witnessed this all through the window. As I reached the *Murabbi's* place, there were already approximately 200 – 250 people in there.

The windows of the *Murabbi Sahib's* place were all shattered by the enormous number of gun shots that were being fired. I struggled for life until 6:30 PM, while still

listening to the attackers who were walking and shooting on the roof of his house. I witnessed many people getting injured; among them was a very young girl whose cheek was badly hurt by a bullet.

The police station is about a kilometre away from the mosque; however, they reached *Darul Zikr* several hours after learning about the attack from us. Once they reached they were not instructed to fire. Meanwhile, inside the mosque the attackers started to look for members of the *Jama'at* saying that they are the police officers and the attackers have departed. Fortunately, the *Jama'at* members sensed it was a false claim and refused to show themselves by going outside, a decision that saved the lives of many people.

Finally, the police started defending the people and the attackers fled the scene or were killed. Afterwards, members of the *Jama'at* cooperated with police officers to break the windows of the *Murabbi Sahib's* place to free trapped individuals still in the house. They were rescued by jumping on the roof of a nearby parked car and gave their names and phone numbers to the officers so they could go home.

When I came out from the mosque after this cruel act, the father of Shaheed Asif Farooq, Mr. Liaquat Ali offered me a glass of water and then embraced me and told me that his son, Mr. Asif Farooq has been martyred. It was an amazing reality that a father whose son got martyred was still serving others at that moment of grief and it is a message to the whole world that Ahmadis are "*Men of God*". Their lives and deaths are only for Allah.

Later on, they brought drinks to the *Darul Zikr* (*Jadeed* Hall) for the older people and children who were exhausted and took the injured members to the hospital.

As I went back inside to get my shoes, I saw blood everywhere and even a foot of a suicide bomb attacker. It was a very horrific sight. Usually, it takes only 40 seconds to come inside the hall from outside but on this May 28th day it took several hours. When it was all over and I came outside I witnessed the world in a whole new way. It felt like a second life was given to me by Allah.

It was such a devastating moment that it's hard to explain in words. Many people were injured and many were *Shaheed.* Continuously, heavy firing came through from all the windows and hand grenades were thrown in. It felt like doomsday, every second felt like the last second of my life. As I was frightened that any bullet or grenade could hit me any minute, I started reading prayers. I salute every brother of mine, who were there facing this critical incident without panicking. We lost many lives and many were injured.

The media and press came forward to take interviews; one came to me and started asking me questions. "Who were those attackers? Did you see anyone? What did they want?" I answered, "The Ahmadiyya Community is a very peaceful community, may Allah guide them in a righteous path and save us from victimization." I asked one brother to kindly drop me home as my cloths were full of blood and I smelled like gun powder. I finally reached home at 7:00 PM. At 8:00 PM my mother (Mrs. Anjum Naeem daughter of Shaheed Malik Maqsood Ahmed, Secretary *Islaah-o-Irshad Zilla Lahore*) told me that my grandfather was also a *Shaheed* and she had been enquiring about him for a long time.

This torture, and this persecution cannot falter our resoluteness, *Insha Allah.* "O Allah! Pour forth upon us steadfastness and make our steps firm, and help us against the disbelieving people" (2:251) *Ameen.*

Inhain batao shaheedon ka khoon zinda hai
Or un ke khoon say dasht-e-wafa mehakta hai

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In the June/July 2010 issue of the Gazette the following statement has been included inadvertently by the author in the article entitled, "Intimate with God": "*However, this attacker was able to detonate explosive belt he was wearing, thus killing himself and these brave Khuddam.*"

Please ignore this sentence. while reading the article.

Dreams and visions can reveal how God ultimately guides us

There are people who do hear or have heard the word of God (Anyone hear what 'God said'? Opinion in The Forum on June 20 by Marcel Stratton).

By: Syed Sajid Ahmad, Fargo

There are people who do hear or have heard the word of God (Anyone hear what 'God said'? Opinion in The Forum on June 20 by Marcel Stratton). There is no need to be dismayed of the benevolence of God in this materialistic world. That God of Abraham never did and has not gone silent, so cheer up and make an effort in His way and taste its sweet fruits.

God is not a physical existence that can be probed, coerced to respond or forced to act. God could not be and cannot be; otherwise people could forge power over Him and use Him to fulfill their base desires. It is His choice who He blesses with His word and support or how He chooses to communicate. That is how He has always reached man and that is how he will continue reaching man.

Not being a physical entity, and having created the world, God knows how to manifest himself realizing the best of man's capabilities and senses. He fills the air with a voice or a view, shrouds a heart with bliss of his love, or manifests His approval and support through myriad ways.

The commonest mode of communication God has used over millennia is the medium of dreams, which is open to most people, whatever religion or trait. While dreams may be a result of man's physical condition, his fears and hopes, his daily routines, sometimes these dreams open doors to future events which cannot be predicted by humans or reveal solution to complex problems; or revelation of undocumented past, information which can only be known to God – if He exists – proving His existence and omnipresence.

The next level is a vision in a wakeful condition, and the final, and most precious, His sweet voice filling the heart with the strongest of beliefs, making man to be able to bear the pain of being put on the cross and nails driven through his limbs for the sake of His beloved.

In the media, often there are examples of dreams about pending events. How did these ordinary people know of the future, or their brains, or subconscious was able to peer into the darkness of the future to snatch a significant moment? Dreams are one of the ways of God which will continue guiding man to his ultimate destination for hundreds of years to come, and simultaneously giving him a realization of the existence of a source of all life, activity, truth and wisdom.

As a Muslim, I believe that revelation and the content of the Qur'an confirmed the validity of Abrahamic faith and tradition and that God continued to communicate after Jesus. As an Ahmadi Muslim, I am a witness to the continuity of communication from the All-Knowing, Wise, Ever-living, Compassionate God.

Mankind need not lose faith in the Merciful Being watching over us. As He continues to raise winds that bring water from the sky to give life to the dead pastures, so does He continue to raise spiritual breezes which shower His guidance from the Heaven to rejuvenate hearts to flower and prosper humanity and its spirit.

The writer lives in Fargo.

Published July 8, 2010

Local view: Religious intolerance in Pakistan is a global threat

By: Imran Hayee, Duluth News Tribune

On May 28, with memories of the despicable attempt of a Pakistani-American Muslim to kill scores of New Yorkers still fresh in our minds, Pakistani Muslim terrorists brutally killed 86 innocent people while they offered Friday prayers. The twin mosque attack was in Lahore, Pakistan. The two events took place on two opposite corners of the globe but shared a striking similarity. In both events, the victims were non-Muslims, according to Pakistani law, and the terrorists belonged to the same Pakistani extremist organization, the *Tehrik-e-Taliban* Pakistan. Over the past few years, it has seemed that almost every terrorist act anywhere on the globe somehow has involved Pakistan. Why? Finding a clear answer may be a complex exercise, but the unyielding and state-sanctioned religious intolerance in Pakistan is the major contributing factor for this phenomenon. Soon after its founding, Pakistan succumbed to the demands of religious extremists who started a concerted campaign to establish a puritanical fundamentalist state. The successive governments allowed this religious bigotry to flourish and distract the people from real issues of governance. Intolerance gradually crept into the fabric of Pakistani society. In 1974, the Pakistani government committed an unprecedented act of religious intolerance when it constitutionally defined who is a Muslim. In 1984, Ordinance XX and the subsequent anti-blasphemy laws institutionalized the persecution of minorities and religious dissidents with severe punishment and even death for those non-Muslims "impersonating" Muslims.

The unfounded but patronized religious intolerance of the Pakistani government has encouraged extremist clerics to define their own obscurantist version of Islam. Their version allows no tolerance for divergent views; killing any non-Muslim or heretic is their favorite slogan. Christians, Jews, Hindus and Buddhists are their obvious targets, but any Muslims who do not see the world through their eyes are not spared. Many extremist clerics spread this philosophy of hate and intolerance through their *madrassas,* or religious schools, by brainwashing innocent children and frustrated youth. The graduates of these *madrassas* are trained to do nothing but kill all who fall outside the realm of their narrow spectrum of life. This kind of religious intolerance is bound to outgrow the geographical boundaries of Pakistan and a few such waves already have occurred with the outpour exponentially increasing. Whether it be the World Trade Center bombing in New York, the shoe bomber's foiled attempt to blow a U.S.-bound plane, the 7/7 subway attacks in London, the massive hotel and synagogue killings in Mumbai or the recent botched Times Square bombing attempt, each incident has its roots submerged in the philosophy of hatred and the religious intolerance of Pakistan. If not reverted, this monster can perpetrate unparalleled damage to humanity and civilized culture throughout the world. To protect against future acts of terrorism, America and the world must act now to pressure the government of Pakistan to uproot the seed of religious intolerance by repealing the anti-blasphemy laws and the current constitutional definition of Islam. Moreover, all *madrassas* which impart religious intolerance and hatred must be abolished. These *madrassas* could be nationalized by replacing hate-oriented elements of the intolerant religious education with traditional secular curriculum. This also will help provide jobs to many unemployed, educated, Pakistani youths who otherwise become vulnerable to the ploy of extremist clerics.

The suggested approach is not easy but necessary. Today, if this or a similarly effective approach is not deployed, then tomorrow, each radical *madrassa* in Pakistan will emerge as a fertile recruiting place for the militant extremists and terrorists, like *al-Qaeda*. I hope the world and America deal with this Pakistani religious intolerance before it is too late.

Imran Hayee of Duluth is an associate professor and the director of graduate studies in the electrical and computer engineering department at the University of Minnesota Duluth. He is UMD's only Pakistani-American Muslim faculty member. He flew to Pakistan the day of the May 28 twin mosque terrorist attacks because his brother-in-law was among the 86 victims. He wrote this for the News Tribune upon his recent return.

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WHO I AM

Shoeb Abulkalam, Queens Majlis

I am, a Muslim,
Who is full of wisdom.

A Muslim, whose faith is on trial daily,
Who accepts all the allegations and persecution whole heartedly.

A Muslim who believes in the unity and total submission to God,
Believing in Khataman Nabuwwat through Prophet Muhammad[saw] is my one way road.

Believing in the Imam Mahdi and the Promised Messiah as one,
And Jesus Christ surviving from the cross and his natural death makes all the misconceptions be gone.

Hundreds of signs favoring the Messiah to appear,
Mirza Ghulam Ahmad of Qadian fulfilled the covenant of God as he made falsehood to disappear.

The divine manifestation that continued after the Holy Prophet[saw],
Was uplifted by God due to ungrateful Arabs who caused all the torment.

Khilafat was re-established after the advent of the Messiah and Mahdi,
The blessings and mercy was showered upon us by our God Almighty.

I am an Ahmadi Muslim who believes in the Messiah,
Having complete submission to my God and to our Khalifah.

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WAVES

Syeda Aziza Khan

When the rip tide swept in
and riddled us with bullets
the world slowed down
the news gave us some coverage;

I heard the ricocheting
bounce in my head
as I saw my brothers bleeding
falling down dead;

Plastic policemen
and the Sharif brothers
are coming, a bit too late
a bit too cunning;

Oh God! This wave
has struck ashore
ripping me apart
in corners I did not know;

Waves of grief
ripple through my soul
rest my brothers
in peace to God you go;

With tears in my eyes
I turn to and fro
some tell me this
is not new, don't you know?

Pakistan is a country
holding its breath
it is a country
on the brink of distress;

The Muslim world
is falling apart
no leadership, no guidance
the Muslims are lost;

But listen to me
just listen a moment
No! no! They respond
You are not even Muslim!

Look at the Constitution,
the proof is there,
in 1974 and then in '84!
Yes, but your death is meaningless;

The kind hearted ones
though have a different approach
to the massacre
of the 86 in Lahore;

Sorry, they say
then go on their way
not much can be done
to the Constitution today;

The waves of killing
were on their way
when the blasphemy laws
were arrogantly displayed;

Wajibul Qatl is the word
on the street
go to heaven if you kill
a *Qa-di-a-ni!*

What do you do
if you are brainwashed this way
are so far gone
do not understand the Holy Koran

A tsunami is about to whip
those who are complicit
and the earth will be topsy-turvy
not asking who it will bury

Unlike the targeted brave
who stood up for what
they believed and humbled
in prostration as their souls did leave;

They are alive today,
in the garden of Bliss
amongst the company of Prophets
God's hand do they kiss;

The complacent, the followers
of Satan one day
will come out and finally say
It was the Mullahs who made us this way;

No respite will be shown
to the evil that day
what they have sown
will be reaped in disgrace;

Ahmadi Muslims believe
that God is One
and they believe in
Khataman Nabiyyeen

Ahmadi Muslims believe
that the Messiah has come
and that Jesus did not die
on the cross, dear ones;

If these beliefs are
different than you
I have seen your eyes
they are very dark

We will continue to show patience,
no matter what you throw our way,
and with our prayers the true Islam
will always be displayed;

The blood of the martyrs
has given us strength
conviction, and courage
under all circumstance;

If you don't understand
the religion of God
just know this if you
know nothing at all;

Islam is just gentle waves
radiating love and peace,
peace and love, love and
peace, peace and love...

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POEM

Sabiha Ijaz

I am an Ahmadi today
and an Ahmadi I will stay
Ask a mother this day
Ask a sister this May
about the one they lost
about those lives it cost
I did that today
and my heart bled all day
my family lost four
my family lost more
ask about the red kaffan of a brother
ask about the mutilated face of another
I did that today
And our *Khalifa* says Pray, pray, pray

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A Review on
Fazale Umar Foundation's Award Winning Book

"Ma'boode Haqeeqi
Yani
Hamara Tumhara Khuda"

"Worshipable Real God, Ours and Yours"

By Hadi Ali Chaudhary Professor at Jamia Ahmadiyya Canada and Chief Editor of Ahmadiyya Gazette Canada

This valuable book consists of a total 440 pages which are very well composed in the Urdu format and published with a beautiful print out. Its size is 9.5"X6.5" with gold leaf printing on hard vinyl cover.

The book entitled "Maboode Haqeeqi Yani Humara Tumhara Khuda" (Worshipable Real God Yours and Mine) is written by Muhtaram Maulana Mohammad Hafeez Sahib Baqapuri Darwesh, Ex- Principal of Jamia Ahmadiyya Qadian and Ex-Editor of Badr Qadian.

This book won the first prize from the Fazale Umar Foundation Rabwah in 1969. Later, on March 31, 1973, Hadhrat Khaliftul Masih III^{rh} himself awarded this prize in a special ceremony arranged by the Fazale Umar Foundation Rabwah. With the grace of Allah, Maulana Mohammad Hafeez Sahib Baqapuri is the first person from *Jama'at Ahmadiyya* India who won this prestigious award.

It was the author's utmost desire and wish to get this book published and translated in other languages without any delay. However, due to the financial situation of *Darweshane Qadian,* it could not published at that time. With the grace of Allah, after 40 years, the author's son, Abdul Basit Qamar Baqapuri of Qadian (presently living in Toronto) has printed and published the book from Qadian after getting the formal approval from the Publication Departments of Rabwah and Qadian.

It is worth mentioning that in 1979, a few installments of this book were published in the Weekly *Badr* Qadian under the instructions of the Fazale Umar Foundation Rabwah. At that time, many readers had written letters to the author, concluding that this work was unique and should be quickly published in book format. Among these letters, on the top of the list, were from Hadhrat Chaudhary Sir Mohammad Zafrulla Khan Sahib^{ra} and Nobel Laureate Prof. Dr. Abdus Salam Sahib. They congratulated the author for writing on this important subject wishing if it could be quickly published in a book format and have it translated into other languages so that the message of the Real God could spread throughout the World. With the Grace of Allah, this book has now been beautifully printed and published on very high quality paper.

The late Muhtaram Maulana Mohammad Hafeez Sahib Baqapuri has decorated this book with the jewels of virtues from the Holy Qur'an in the light of the writings of the Promised Messiah[as]. This ultimately leads to showing the most charming loving face of the Living, Real God.

The main objective of this book is to give its readers a true and clear picture about the Worshipable Real God in the light of the teachings of the Holy Qur'an as presented by the Promised Messiah[as]. Further it provides an easy, simple and effective way of understanding this subject, without going into lengthy, complicated, and philosophical discussions. The book also nullifies the wrong thoughts and misconceptions of the ignorant about God Almighty.

Another aim of this publication is to provide information for the seekers of the truth about the Worshipable Real God and remove any ill will, hatred and alienating feelings. It will purify hearts and inculcate the love of God and desire for communion with Him. Having read this book, one gets carried towards the ocean of love flowing from the real Benefactor, God, the Almighty.

Since the treasure of the Word of God is the ultimate source of knowledge and understanding, the author has written the entire book in the light of the verses from the Holy Qur'an, the Word of Allah.

Muhtaram Maulana Mohammad Hafeez Sahib Baqapuri provided a rare commentary, sweet description and lucid explanation of the verses of the Holy Qur'an that is easy to grasp and directly impresses the heart.

The book consists of a total of 12 chapters. The subject for each chapter is as follows: The first chapter: Non-refutable evidence and proof in support of existence of God, the Creator. The second chapter: Proof about the unity of God. The third chapter: What is polytheism? How is it rejected? What are its great harms? The fourth chapter: Recognition and knowledge of the True God. The fifth chapter: The Real God and His Worship. The sixth chapter: The Real God, a source of the beauty and the bounty. The seventh chapter: The Holy communion- conversation and address of the Real God to His servants. The eighth chapter: Spiritual Meeting and visualization of God Almighty, reflection of His attributes on mankind, and the perfect reflection of His attributes on the perfect man. The ninth chapter: Islam's viewpoint on spirituality and worship. The tenth chapter: Furnace of tests and trials. The eleventh chapter: God's pleasure and displeasure and a description about Heaven and Hell. The twelfth and final chapter: The Worshipable Real God and His special favor on His holy men (saints). All of the above topics are discussed in detail in the light of the verses from the Holy Qur'an. At the end, some prayers and supplications of humble servants before the majesty of the Worshipable Real God are mentioned.

To summarize, this book presents a Qur'anic concept about the Living God in the light of the teachings of the Holy Qur'an and it completely uproots out the theory of atheism.

We hope that every Ahmadi Muslim will benefit by reading this extraordinary and effective literary work which ultimately leads to the path of nearness with the Real God Almighty and will establish an everlasting bond of love between the Real God and His servant. This book is indeed a need of the hour. May Allah enable us to harness the maximum benefit from this publication. *Ameen.*

USA JAMA'AT ACTIVITIES AND NEWS

July 4th celebration held at Baitul Hadi

The Central Jersey *Jama'at* celebrated Independence Day with a *Jama'at* barbeque and family day at Baitul Hadi in Old Bridge NJ on July 4th. A number of barbeque grills were set up by *Jama'at* members to cook the chicken and beef that had been prepared by the *Ziafat* team. A special feature of the event was the recitation of the Pledge of Allegiance of the United States by the *Jama'at* members following congregational *Zuhr* and *Asr* prayers. The food and good weather was enjoyed by approximately 150 *Ansar, Khuddam, Lajna, Atfal* and *Nasirat*. Special thanks are due to local Secretary *Ziafat*, Mubashar Ahmad Sahib, and his team for the preparation of all the meat cooked at the barbeque."

BIRTH

Khalid and Mansura Minhas have been blessed with a baby boy on June 14, 2010. He is named Muhammad Ahmad Minhas, after his paternal grandfather.

Request for prayers for his healthy and prosperous life and may Allah make him a true lover of Holy Prophet Muhammad[saw], a true follower of the Holy Qur'an, and a true servant of Islam-Ahmadiyyat and mankind. May Allah make him *Quratul Ain* for parents, *Jama'at,* and humanity. *Ameen*

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Dr. Monib and Shazia Zirvi have been blessed with a boy on March 15, 2010. He is named Arman Mikhail Zirvi. He is grandson of Dr. Karimullah and Amatul Latif Zirvi.

Nasir and Uzma Zirvi has been blessed with twin boys. They are grandchildren of Dr. Karimullah and Amatul Latif Zirvi. The boys are named Ashaz and Haziq Zirvi

Request is made for prayers the God Almighty grant healthy and prosperous life to Arman, Ashaz and Haziq. May God Almighty make them true servants of Islam-Ahmadiyyat and *Qurratul Ain* for their parents. *Ameen*

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Mirza Mahmood Ahmad Sahib, Columbus Ohio writes: *Allah Ta'ala* has blessed us with another grandson who is the son of our daughter Taiyyiba Mirza and Ghulam Ullah of Dayton Ohio. He is in the *Waqf-e-Nau* scheme. Please pray for his good health and long life and a blessing for the *Jama'at* that Allah may make him a great servant of His. *Jazkumullah.*

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Recounting the Blessings of Allah the Almighty and Prayer Request

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ And the bounty of Thy Lord, proclaim. (Al-Duha:12)

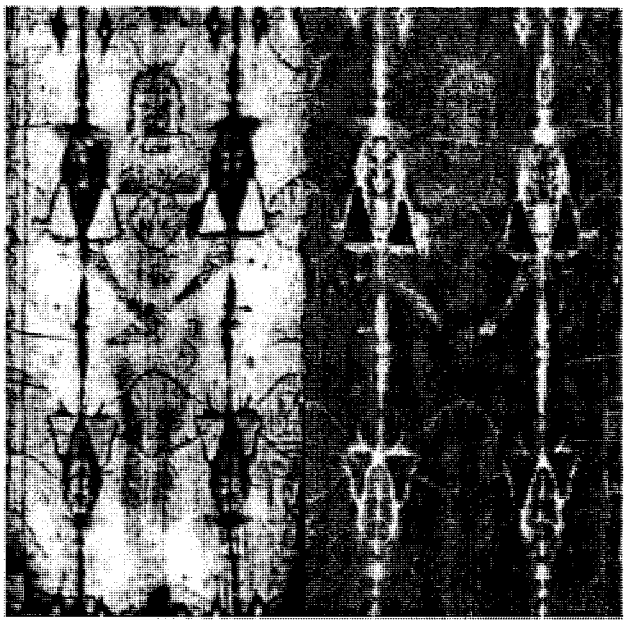
By the Grace and Mercy of Almighty Allah, my son, Mujtaba Ahmad Rahman got admission in University of Texas Health Sciences Center in Houston as a freshman this year. My elder son Ataul Munam Rahman is presently a second year medical student in the University of Texas Health Sciences Center in San Antonio TX

Prayers are requested for the successful careers of both.. May Allah enable them to achieve brilliant success in all walks of life. May Allah be always with them, *Ameen.*

(Namoode Sehr Houston TX)

AL-ISLAM E-GAZETTE

VISIT TO THE SHROUD OF TURIN EXHIBITION



Hadhrat Mirza Masroor Ahmad, the Head of the Ahmadiyya Muslim Community, described his visit to the Shroud of Turin Exhibition, in the Friday Sermon delivered on April 30, 2010.

He told that the current exhibition is taking place after ten years and that it was a special Providence of God that his trip came at the same time as the Exhibition, so that he and his companions were able to visit the sacred exhibit with very little planning on the part of Ahmadiyya Muslim Community. Hadhrat Ahmad thanked the Christian Director of the Exhibition for the hospitality he extended to him and his team. Although photography is not allowed but when he asked they allowed photographs to be taken without the use of flash.

The shroud is preserved in a large glass case which is filled with certain gases to conserve the cloth. He mentioned that it was also explained that the location of the shroud can be traced back to the fourteenth century but some facts also point to where the shroud was kept dating back to the fifth century. The first ever photograph taken of the shroud was by Seconda Pia in 1898 in which a positive image could be seen through the negative.

HOW TO BE FREE FROM SIN

By Hadhrat Mirza Ghulam Ahmad the Promised Messiah

Hadhrat Mirza Ghulam Ahmad, the Founder of Ahmadiyya Muslim Community, writes that man is by his very nature averse to things he believes to be harmful, and if he commits sin it is only because he does not truly believe in the existence of God and in the Day of Reckoning. Had he possessed the same certainty about the accountability of sin, as he does, for instance, about the harmfulness of a poison or a snake, he would never even think of transgressing Divine commandments.

The Promised Messiah also argues that a true religion must be judged by its ability to lead its followers to certainty about the existence of God. The holy author makes a detailed comparison between Islam and other major religions, and concludes that Islam alone can lead man to perfect awareness and, consequently, to freedom from sin. To read the whole booklet go to: http://www.alislam.org/library/books/How-to-be-Free-from-Sin-20080806MN.pdf

BELIEF IN ATONEMENT ENCOURAGES SIN

Hadhrat Mirza Ghulam Ahmad, the Founder of Ahmadiyya Muslim Community said and it is recorded in a 5 volume book called Malfoozat:

"The claim that by believing in atonement one can get rid of a life of sin and the faculty of sin leaves such a person, has no proof whatsoever. It is because this thesis is itself rooted in sin. The ability to shun sin comes from fear of God! But, how can the fear of God flourish when it is believed that our sins have been taken up by Christ. From this I have to conclude that someone who believes in the dogma of atonement is far removed from the fear of God."

To read a three page detailed exposition about atonement in Urdu go to: http://alislam.org/urdu/pdf/Malfoozat-v1.pdf#page=127

ORIGINAL SIN: EXAMINING IT WITH LOGIC AND SCIENCE

By Zia H Shah MD

Hadhrat Mirza Ghulam Ahmad said

"The examples of human actions and their results are all too pervasive in the laws of nature, but we see no example for the Christian concept of atonement. For example, there is hunger and it is relieved by eating, likewise, there is thirst and it is quenched by drinking water. So, we learn that by eating food or drinking water hunger and thirst are taken care of. But, it does not happen that Thomas is hungry and John eats food and hunger of Thomas is relieved. Were there any such examples in the laws of nature then perhaps we could find an excuse for atonement. So, when there is no metaphor or allegory for atonement in the laws of nature and as humans recognize truth by observing metaphors, we find no reason to believe in the Christian concept of atonement. Likewise, we find no metaphor for this in man made laws. It has never been known that Robert commits murder and Mark is hanged for it. In summary, Christian atonement is a strange principle that does not have any metaphor, whatsoever, to demonstrate its reasonability."

If there was evidence that Jesus ate food and the disciples were satiated then there would be reason to believe in atonement, in lack of such evidence, it is time to give up this futile idea. Several impossibilities have to be true before the Christian concept of atonement can become credible:

1. Adam and Eve need to be the first human couple
2. Human sins and actions have to be able to affect human genome.
3. Original Sin has to be inheritable.
4. Mother Mary has to be able to give birth to a Son of God.
5. Jesus has to become a human and divine hybrid.
6. Jesus has to offer sacrifice willingly.
7. It has to stand to logic and justice that sins of humanity are transferred to Jesus[as].

For further details go to: http://knol.google.com/k/zia-shah/evaluating-original-sin-against/1qhnnhcumbuyp/15#

BREAKING THE CROSS: EPOCH MAKING REFUTATION OF DOGMA OF CHRISTIANITY BY THE PROMISED MESSIAH

By Ataul Mujeeb Rashid

The author is the Senior Missionary, for Ahmadiyya Muslim Community in UK. He has written a very detailed and beautiful book exposing the dogma of Christianity. He has collected excerpts from the writings of Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, to refute Christianity. Rashid has written this book in Urdu and it would be very worthwhile, for the cause of humanity, if someone translates it into English for the benefit of those who do not know Urdu. Here is the link to read a more than a hundred page chapter in refutation of Trinity in Urdu: http://www.alislam.org/urdu/pdf/KasreSaleeb.pdf#page=127

For the chapter on atonement go to: http://www.alislam.org/urdu/pdf/KasreSaleeb.pdf#page=241

BBC DOCUMENTARY: DID JESUS DIE ON THE CROSS?

Reviewed by Lubna Roohi Malik

Did Jesus, may peace be on him, die on the cross? This is the question that the 2007 BBC Documentary *Did Jesus Die*? seeks to resolve. This short documentary that is available in three parts on YouTube presses Christian theology on tough issues and presents a possible logical explanation that results from the canonical texts when examined from a historical vantage point. With expert opinions from world-renowned religious and historical studies scholars from Oxford University, Princeton University, and the University of North Carolina, this documentary pieces together a possible explanation of the life of Jesus Christ. To watch the half hour documentary go to YouTube and to read a review of the documentary go to: http://www.muslimsunrise.com/dmddocuments/2010_summer.pdf#page=23

THE FIRST ECUMENICAL COUNCIL IN NICAEA AND THE DOCTRINE OF TRINITY

By Dr Amtul Qudoos Farhat

There have been 21 significant councils in the history of the Church with wide division of acceptance among various sects of Christianity. The first five councils invented, defined, regulated and propagated the description of the doctrine of trinity. Its evolution, clarification, explanation and definition continued through to the Sixth Council. The Nicene Creed in 325 CE defined that Jesus, the Son of God, is truly divine, equal and of the same substance as God Himself. The Second Council added the clauses to protect the divinity of the Holy Ghost in the Nicene Creed. The Third Council declared Mary the Mother of God. The Fourth Council in 451 CE defined the two natures (divine and human) in Christ, so on and so forth. It is high time to remedy the mistakes made at Nicaea 1685 years ago! For the rest of the story go to:

FROM JESUS TO CHRIST: THE FIRST CHRISTIANS
A PBS documentary

This is a four hour PBS documentary about the early history of Christians, which can be seen in the video section of Google.com. Let us start our review with two verses of the Holy Quran. It states:

And when Allah will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allah?'", he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. "I said nothing to them except that which Thou didst command me — 'Worship Allah, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things. (Al Quran 5:117-118)

For a believing Muslim these verses give the essence of how the early history of Christianity started in the time of Jesus, may peace be on him. The Trinitarian Christians, under the influence of St. Paul have a fairly different idea about early Christianity and they try to find and defend their religion by claiming orthodoxy of Pauline's views. In this perspective it becomes important for all seekers of truth to know as much as possible about the first three centuries of the Christian history and this four hour PBS documentary that is available online should be a good start. To watch the documentary go to: http://video.pbs.org/video/1365214164/

To read a review from the Muslim perspective go to: http://www.muslimsunrise.com/dmddocuments/2010_summer.pdf#page=25

MISQUOTING JESUS: THE STORY BEHIND WHO CHANGED THE BIBLE AND WHY

By Prof. Bart Ehrman

Here is a detailed lecture by Prof. Bart Ehrman, describing the compilation of the Bible, how copies of the copies were made in the medieval ages, introducing countless mistakes. Ehrman's Book, "Misquoting Jesus" (1 of 5): http://www.youtube.com/watch?v=vJluEnIqTVk

In this book he has written, "There are more differences among our manuscripts than there are words in the New Testament."

Once our Christian brethren and sisters fully grasp the limitations of the Holy Bible, some of them may be willing to trade it in for the Holy Quran. Let us see if you are one of them?

If you are already a Muslim then the good news for you is that the Holy Quran says, "Blessed is Allah, Who has sent down the Discrimination (the Quran) to His servant, that he may be a Warner to all the worlds." (Al Quran 25:2)

The All Knowing God has given the learned Muslims a yard stick or litmus test to distinguish and discriminate between truth and make belief. Some of them have an immediate ability to be a judge of scholarship of New Testament researchers like Ehrman, if they pick up the right yard stick from the Holy Quran. For a review of the book go to: http://knol.google.com/k/zia-shah/misquoting-jesus-the-story-behind-who/1qhnnhcumbuyp/179#

Widespread Support for Banning Full Islamic Veil in Western Europe: Most Americans Disapprove

Mansura Bashir Minhas

Originally posted on Miami Islam Examiner- July 13, 2010

This is the result of a recent study by the Pew Research Center (July 8,2010). It highlights a stark contrast in attitudes about the issue on both sides of the Atlantic. Does this come as a surprise? Not really. Western European democracies merely tout their secular values but repeatedly fail to put them into practice. The ban on the veil is not the sole contentious issue that continues to alienate the Muslim population residing in Europe. It is thus no small surprise that most of the controversial issues between the West and the Muslim world stem from Europe.

This study just mirrors the mindset of the majority of the European population. The roots of major controversies - "Satanic Verses" by Salman Rushdie, the ban on the *Hijab* in public schools in France, the Jyllands-Posten cartoon controversy, the provocative film about Islam by van Gogh, the Swiss government's ban on the minarets and now the wide-spread banning of the veil, all emanate from Europe.

There can be no justification for the violent reaction of the radical Muslims that ensues in the aftermath of each controversy. They just exhibit their ignorance and fail to act in accordance with the true spirit of their faith. There is no room within Islam for violent and bloody protests. It requires its adherents to practice extreme restraint even in the face of extreme hostility.

Muslims living in Europe are often blamed for their unwillingness to assimilate and adapt the Western code of life. But it must be noted that the attitude of the majority population towards them (as reflected in this study), also do not contribute positively. In fact, they just further alienate and widen the rift between them and the immigrant Muslims. The failure of the European governments' to safeguard the rights of their minorities will only fuel the resentment of its Muslim population and deepen the schism. If they do indeed believe in safeguarding their secular traditions, they must proceed with caution and guarantee liberties to their citizens irrespective of their faith. Choice of 'dress' must be left to the individual. If France does vote to ban the *Burqa* later this month, it will open the floodgates of further restrictions and other segments of the population might have to compromise their liberties one day in the future.

The French government needs to be addressing real issues to better the life of its citizens- improve its economic situation, lower unemployment and better the law and order condition. The veil ban, rather than integrating its Muslim population, would just have the opposite effect. Do a few thousand veiled women pose such a grave danger that it warrants the energies of the entire French government's machinery to curb them? If President Sarkozy believes the ban will liberate the Muslim women who are forced into the veil, he is mistaken. Government legislation is never a cure for such matters and history is rife with instances where such measures proved counter-productive and caused further polarization in societies.

Why does France not learn a lesson from the biggest democracy in the world- the United States. Why is it that the US is generally immune from such contentious issues? It has a sizable Muslim population, but why does it not seek to legislate measures in an effort to assimilate them into the mainstream?

This has a simple explanation. The US laws are designed in such a manner that they protect the

rights and freedoms of each and every citizen, irrespective of their faith, color and creed. This is one reason why a Black man sits as the President in the White House today.

Arizona's effort to revamp its immigration policy is facing stiff opposition nationwide -even though it is an attempt to curb illegal immigration. The attempt to repeal the Citizenship rights of children born to illegal immigrants will probably not succeed in Arizona. Such attempts face resistance from the majority population as they go against the principles on which the foundations of this country rest -the principles of 'Life, Liberty and the pursuit of Happiness'.

As reflected in the Pew study, the American attitude towards the veil is just a mere extension of these fundamental principles which every American holds dear for himself/herself and their fellow citizens. Such attitudes grant the US a unique position. It is the melting pot for a diverse population; its citizens are able to retain their identity and individualism while remaining threaded to the national fabric. Commonality of purpose is the thread that holds every American together in the national fabric. When they are pursuing their 'American' dream, they utilize their potential to the fullest, without having to compromise/shed their core identity. They are assured that the law guarantees their personal freedom and liberty.

July is the month when Americans celebrate Independence and pay homage to their founding fathers. As Europe continues to impose restrictions on its Muslim population, American Muslims have greater reasons to be thankful that the founding fathers of their country laid down the framework whereby they can practice their faith freely.

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THE HOLY QUR'AN

Tahir Mahmood Ahmad
Missionary Nazart Ishaat, Rabwah, Pakistan

What a pretty Book, that was revealed
To the Holy Sun illumining every field

Words of the Book are brilliant pearls
Without any doubt, these are crystals

Many centuries have passed, nevertheless
There is no change, words are changeless

Verses are standing as towers of light
Shedding light on every sphere in the night

This bride lifts the veil up only that time
When the bridegroom seems purified, sublime

It has many beauties, how can I count
Man is powerless to cover a great amount

****

Letter to Allah

Nooruddin Malik

In the name of Allah the Most Gracious, the Ever Merciful
I write to you during a time of pugnacious intervals
Times are changing for the worse, minds rearranging Your Holy Verse
Your children grow restless as the violence grows relentless
I've witnessed our own turn upon one another, divided
The sickness has grown strong amongst our very brothers, those misguided
Your divine creed of piety and peace done in good deed
Misconceived, believed just to make believers bleed
I have lived but twenty-five years and shed plenty of uncontrived tears
Innocent lives are lost from ignorant derived thoughts
A partition, a division, and a religion in a condition You would never envision
Confusion, persecution, mass execution on grounds of hallowed institutions
Irrationality, blasphemy, a tragedy, all in agony
I write to You in troubled times of turmoil
When the masses shuttle crime over sacred soil
Faith and belief are dear words practiced but whispered
Hate and grief are severe words tragic yet ministered
Your soil stained red from men in prostration
Blood boils as men slain dead victim to condemnation
Your Majesty, do You not see the bodies that lie, and all of this demise
Do You not hear Your planet cry as Your people agonize?
We ask for Your help, humble guidance and exalted prayers
A task we must bare upon ourselves, an ensemble abidance from such catapulted terror.

Resolution expressing condolence to the heirs of respected Sarwar Sultana Sahiba, wife of the late Maulana Abdul Malik Khan Shaheed

The members of the newly approved *Majlis-e-Aamla Jama'at* Los Angeles East are gathered here at *Baitul Hamid* Mosque to express our deep condolence to the children of respected Sarwar Sultana Sahiba, wife of Maulana Abdul Malik Khan Sahib *Shaheed* who passed away on June 22, 2010. *Inna Lillahe Wa Inna Alahey Rajeoon.* Respected Sarwar Sultana Sahiba was the mother of Anwer Mahmood Khan Sahib, our General Secretary for the last 35 years. We the members of L.A. East are indebted to her as she was instrumental in establishing *Lajna Imaillah* organization for the first time in our *Jama'at* during her visit in 1978. She visited our *Jama'at* three times in 1978, 1982 and 1989. She addressed our ladies in all her visits and advised them to remain firmly attached to *Nizam-e-Khilafat* and follow Hazoor's instructions to the letter. All our ladies enjoyed her company and remember some of her instructions to this day.

She was fortunate that our present *Imam*[aba] made a special mention about her life in his recent *Khutba* of July 2nd as follows:

In the last part of the sermon, Hazoor[aba] announced the sad demise of Sarwar Sultana Sahiba, wife of late Maulana Abdul Malik Khan Sahib, who passed away on 22 June at the age of 87 after suffering a long period of illness. She was the daughter-in-law of Maulana Zulfiqar Ali Gauhar Sahib[ra], who was a companion of the Promised Messiah[as]. She always supported her husband who was a *Waqif-e-Zindagi* in the best of her capacity. God Almighty gave her the honour of serving the *Jama'at*, and she served as *Sadr Lajna* Karachi and *Sadr Lajna* Rabwah for 48 years. She was bestowed with a recognition award by Hadhrat Khalifatul Massih III[rh]. Her daughter, Dr. Nusrat Jehan Sahiba is a *Waqif-e-Zindagi* also and is doing great services in *Fazl-e-Umar* Hospital in Rabwah. She recalls an account that during 1953 when the wave of persecution started against the Ahmadis, we were living in a double storey house on Bandar Road in Karachi, where a non-Ahmadi family used to live upstairs. Their father was not present at the time, when a band of opponents sprayed their house with petrol, ready to burn it down. Their mother gathered the children, and started praying, and submitted her will to that of Allah. At this moment, the family living in the upper storey told the enemies that if they burn the house, their livelihood will be destroyed as well, at which the opponents left the scene and the Ahmadi family was rescued.

She taught not only her own children but numerous other children how to read the Holy Qur'an, and instructed other religious knowledge to them as well. She had a passion for serving mankind, and would sacrifice her own needs in order to fulfill the needs of others. She would supplicate in face of any kind of difficulties. She was regular in paying her *chanda* and would participate in all the financial schemes with great zeal. Initially, she did not have enough religious knowledge but she had a desire to learn, and thus got the opportunity to learn a lot from her husband. She held great respect for her husband in his position of *Mubaligh-e-Silsila.* She was regular in offering *salat* and would offer supererogatory prayers as well (*nawafil*). She would recite the Qur'an very fondly. She had great faith on the existence of God, and had instilled the same quality in her children since their early youth. She was a righteous, hospitable, humble, friendly lady loved by everyone. She was greatly devoted to *Khilafat.* She was a *Moosia.* Abdul Malik Sahib was a highly learned scholar of the *Jama'at* and served as *Nazir Islaah-o-Irshaad* and *mubaligh-e-silsila.* He said that initially, when they received a very low stipend from *Jama'at*, the husband and wife

would hardly be able to meet the expenses of the household. They would themselves live on very humble provisions, but would provide for their children the best of food and the best of education. It is because of this that all their children are well educated. One of their sons, Anwar Khan Sahib, lives in the USA, and is serving the *Jama'at* there. Her daughter, Dr. Nusrat Jehan, has devoted her life as a gynacologist. Her other daughter, Shaukat Gohar is the wife of Dr. Lateef. Another daughter is the wife of Hafiz Saleh Alladin (India), who is the *Sadr Anjuman Ahmadiyya* in Qadian. Their fourth son-in-law is Saeed Hussain Ahmad, who is a *murrabbi-e-silsila* and is the maternal grandson of Mir Ishaq Sahib[ra]. May Allah Almighty elevate her status in Paradise, *Ameen*. Hazoor[aba] said he would offer her funeral prayer in absentia. As she always wished to have a very noble end of her life, Allah fulfilled her desire and she passed away and is buried in Bahisti Maqbara near her husband, which she very fondly desired.

We share the grief with the surviving son Anwer Mahmood Khan Sahib and the daughters respected Shokat Gauhar Sahiba, Nusrat Jehan Sahiba and Amtul Hai Fazeelat Sahiba and pray that may Allah elevate her station in Paradise. *Ameen*

Members of Majilis-e-Aamla
L.A. East

July 7, 2010

Waqfe Nau Regional Ijtema – Pennsylvania and New Jersey Regions

Mansoor Ahmad
Regional Waqfe Nau Secretary,
Pennsylvania Region

The combined Pennsylvania and New Jersey Regional *Waqfe Nau Ijtema* was held on June 13, 2010 at Nasr Mosque, Willingboro. About 145 people attended this *Ijtema* of which 68 were *Waqfeene Nau*. The program began with the recitation of the Holy Qur'an by Owais Syed and poem by Ahmad Bhatti. Next, Dr. Farooq Padder, the President of Willingboro *Jama'at*, gave the welcoming address.

The program started with the presentations by those *Waqifeen* and *Waqifaate Nau* who are under 7 years of age. Each child in this age group was invited one by one to present anything from their syllabus and was subsequently awarded a mug and a chocolate for their presentation.

During the *Ijtema*, the educational competitions were broken out into 3 parallel tracks for different age groups on the boys' and girls' sides. The *Ijtema* program included games consisting of a race, message relay and quiz competitions held by Ataul Aleem Sahib, Javed Bhatti Sahib, Zafrullah Khan Sahib and Dr. Mubashir Mirza Sahib. Separate indoor games were arranged for the *Waqifaate Nau.* After lunch and *Salat,* National *Waqfe Nau* Secretary Hafiz Samiullah Chaudhry Sahib led the afternoon session. At this point, a group photograph of Hafiz Samiullah Chaudhry Sahib and the *Waqifeene Nau* was taken with fathers of Waqfe Nau children and guests.

The afternoon session began with Dr. Zafarullah Khan Sahib's Urdu workshop. Next, Mahmood Hanif Sahib, National Assistant Secretary *Waqfe Nau*, presented the workshop on rededication. He talked about the new *Waqfe Nau* rededication form that needs to be filled out by everyone 15 years of age and above. Hafiz Samiullah Chaudhry Sahib gave his concluding address to all *Waqfeene Nau* and parents. Afterwards, the prize distribution ceremony was held and prizes were given for various competitions to the *Waqfeene Nau* by Hafiz Samiullah Sahib on the men's side and by Qanita Zafar Sahiba and Naseerah Bhatti Sahiba on the women's side. The *Ijtema* program ended with *Dua. Jazakallah* to all the volunteers who helped make this a successful Regional *Ijtema*, including – Iftikhar Sanori Sahib (Willingboro *Waqfe Nau* Secretary) and his team; the *Ziafat* team who prepared a delicious lunch and hoagies; Sister Nudrat Qureshi, the *Lajna* Moderator, and her team who organized the educational competitions on the *Lajna* side; the judges on both sides who assisted in judging the competitions; Ataul Aleem Choudhary Sahib for helping us in preparing the competition results and getting the prizes ready for the prize distribution.

"I'm a writer, not a fighter"

Amjad Mahmood Khan, Los Angeles, California

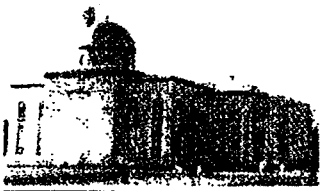
Daylight breaks; the headlines scream—
Mosques attacked; a deadly scheme.
Oceans apart; my sinking heart—
Bodies strewn; the innocent depart.
Who am I to a country gone cold?
To extremists bereft of mind and soul?
I'm an Ahmadi; I'm not a stranger—
I'm a writer; I'm not a fighter.

Lahore awakens; the 28th of May—
A mother weeps while her children lay.
A hundred martyrs from the bullets' rounds—
Their blood still cries from the hallowed grounds.
Who am I to the injured and the worn?
To the father and the brother; to the families torn?
I'm an Ahmadi; I'm not a stranger—
I'm a writer; I'm not a fighter.

Stirred hearts and awakened minds—
Millions watch; their emotions grind.
The attackers' wish? More blood on the floor—
Of bullets and grenades; of bombs and wars.
Who am I to the extreme and the barbaric?
Whose anger their ailment; whose murder their tonic?
I'm an Ahmadi; I'm not a stranger—
I'm a writer; I'm not a fighter.

Confusion reigns; as the blood stains on the victims' remains—
Witness reports; terrorists' retorts; the police explains.
Calm prevails; as the Ahmadis hail the Khalifa's statement—
Of patience and prayer; of courage and containment.
Who am I to my beloved Imam—
Whose shield I fight behind from?
I'm an Ahmadi; I'm not a stranger—
I'm a writer; I'm not a fighter.

The law's awry; hands are tied; the lies no one buys—
A cryptic defense; leaders grow tense; little surprise.
But justice is blind; the truth they will find; it's Allah's design—
We strive for what's right; our pens our might; the enemies decline.
Who am I to my one true Jama'at—
Whose unity I derive my life from?
I'm an Ahmadi; I'm not a stranger—
I'm a writer; I'm not a fighter.



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Ph: (301) 879-0110 ☐ Fax: (301) 879-0115
INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

RESOLUTION

At today's meeting of the National Amila of Jamat Ahamdiyya USA, it is resolved that we recognize the Shahadat of our 85+ Ahmadi brothers in Lahore, Pakistan as a glorious event in the history of Ahmadiyyat.

They have achieved status of martyrdom ascribed in the Quran. They have achieved an existence of life that we see not with these eyes.

They have proven the truth of the prophesies of Hazrat Masieh Mo'oud *as*. They are a golden leaf in the history of Ahmadiyyat. They have shown an example equal to any other in history, of patience and forbearance, of bravery, of faith.
It is their example that more than balances our grief, and makes the episode bearable for us.

We follow Hazrat Khalifatul Masieh in praying for the enhancement of their status in heaven. We share the brotherhood and our feelings with the Jamat Ahmadiyya Lahore, and all Ahmadi brothers in the midst of these events in Pakistan.
May Allah Protect, Guide and Help all Ahmadies. Ameen.

Ahsanullah Zafar
On behalf of National Amila
June 5, 2010

AHMADIYYA
MUSLIM COMMUNITY
NORTH JERSEY JAMA`AT

بسم الله الرحمن الرحيم

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani[as]

Resolution of Condolence upon the Tragedy Involving Attack on Ahmadiyya Muslim Mosques in Lahore on May 28th, 2010

Submitted To Hadhrat Khalifatul Masih V[aba], Families of Shuhada`e Ahmadiyyat, Injured Ahmadies and every member of Jama`at Ahmadiyya, Lahore

WHEREAS, Ahmadiyya Muslim Community is a peaceful, law abiding community, which lives by the motto of 'Love for All, Hatred for None'.

WHEREAS, since 1974 it has endured with an outstanding display of patience and forbearance a legacy of state sanctioned persecution in Pakistan, target killings, economic and social boycotts.

WHEREAS, it has never retaliated with aggression or civil disobedience to extreme provocation, and expresses quiet determination to continue in the same noble tradition.

WHEREAS, the worshippers of Baitun Noor Mosque in Model Town and Daruz Zikr Mosque in Gharrishahu, Lahore, Pakistan, were engaged in the Friday prayers when they were attacked with automatic weapons and hand grenades by a band of extremists, resulting in the martyrdom of 86 worshippers, *Inna Lillahe wa Inna Ilaihe Raaje`oon*, and serious injuries to more than 120.

NOW, THEREFORE, BE IT RESOLVED, that Ahmadiyya Muslim Community, North New Jersey Jama`at, USA, expresses its profound anguish and sorrow at this wanton act of cruelty and violence. It expresses complete solidarity and brotherhood with the members of the Lahore Jama`at in this difficult time. ***We are with you and you are in our prayers.*** May Allah grant the *Shuhada* a high station in Paradise and raise their status and restore the injured to full health and grant them speedy recovery. May Allah give solace to the families of the martyrs. May He be the Guardian, Provider and Helper of all victims of this tragedy, direct or indirect, and bless them with His countless blessings. May Allah bring the perpetrators of this atrocity to justice, nullify their nefarious designs and destroy their leadership, which hesitates not to spill innocent blood. We re-affirm to Hadhrat Khalifatul Masih V[aba] our firm determination to give any sacrifice that may be needed in the cause of Islam. We turn to Allah in the full certainty that His help is near.

Resolution 2010-001 adopted by

Members of Ahmadiyya Muslim Community, North Jersey Jama`at USA

_____
Dr Hafiz Samiullah Chaudhary, President

_____
Dr Karimullah Zirvi, Vice President

Passed: June 12, 2010

AHMADIYYA
MUSLIM COMMUNITY
Baltimore, Maryland

بسم الله الرحمن الرحيم

Resolution 0610-01
Members of Ahmadiyya Muslim Community of Baltimore, Maryland USA

The Ahmadiyya Muslim Jama'at is a true peace loving Muslim Community. For decades Ahmadi Muslims have not been able to live in peace; in fact, they live their lives in constant danger. In 1974 the Government of Pakistan declared Ahmadi Muslims as 'non-Muslim' and ten years later the infamous Ordinance XX was adopted, which criminalized all forms of Ahmadi worship and the practice of the faith.
These laws effectively legitimized the exclusion and persecution of our Jama'at in Pakistan. Ever since, extremists have taken advantage and targeted Ahmadis. Despite this cruelty Ahmadis have remained loyal citizens of Pakistan and have never shown any form of civil disobedience.

The barbaric and senseless killing of Ahmadi Muslims in Lahore on Friday, 28th May 2010, represents one of the worst violation of human rights against the Ahmadi Muslims in Pakistan. As loved ones come to terms with their losses and others await the outcome of injuries, many of which are grave, we repeat the prayer of Hadhrat Ameerul Mumimeen (atba) in his Friday Sermon of the same day *"May we ever increase in our faith and belief and may this trial never become a cause of weakness for us."*

Though our hearts may have sunk low with sorrow, our prayer shall remain that even as the souls of our beloved martyrs have today soared towards the heavens so might our faith, Insha'Allah.

We, the members of the Ahmadiyya Muslim Community, Baltimore, Maryland USA **HEREBY**, by means of this resolution:

1. Call On the International Community and every peace loving citizen of the world to join our Jama'at in calling on the Pakistani Government for the reversal of 2nd Amendment to the Constitution of Pakistan, and abrogation of the infamous Ordinance XX;
2. Offer our most sincere condolences to the Worldwide Ahmadiyya Jama'at and the loved ones of those whose lives were taken in the cause of Ahmadiyyat on Friday, 28th May 2010;
3. Pray that Allah may continually elevate the status of all martyrs of Ahmadiyyat;
4. Offer humble supplications for the lives of those Ahmadi Muslims who were injured in the attacks that Allah may grant them all a swift recovery and long life;
5. Pray for the safety of every Ahmadi Muslim in Pakistan;
6. Renew our pledge of allegiance to Khilafat-e-Ahmadiyya, resolve to offer any sacrifice required of us by Khalifa-e-Waqt and re-affirm our ardent desire to ever remain true "Servants" of Ahmadiyyat in Islam, Ameen.

This resolution is unanimously passed on 13 June, 2010.

Signed by President – Baltimore Jama'at
for, and on behalf of, Members of Ahmadiyya Muslim Community, Baltimore, Maryland USA

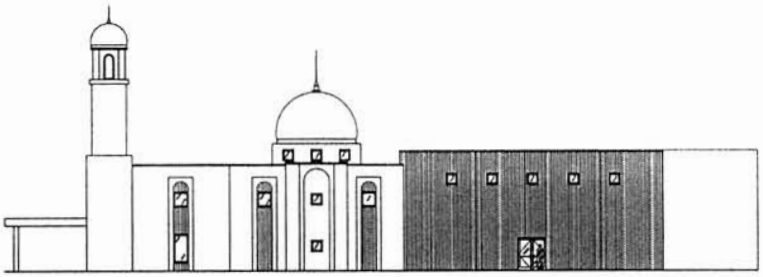
List of National Amila Members

Name	Office
Dr. Ahsanullah Zafar	Ameer
Naseem Mahdi	Missionary In-charge & Na'ib Ameer
Azhar Haneef	Na'ib Ameer & Missionary Central East
Daud Ahmad Hanif	Na'ib Ameer, Missionary NY, In-charge US & French Block Countries
Dr. Nasim Rehmatullah	Na'ib Ameer & Secty Sami Wa Basri (A-V & MTA)
Dr. Hamid-ur-Rahman	Na'ib Ameer &Trustee
Munum A. Naeem	Na'ib Ameer & President Humanity First
Wasim Ahmad Malik	Na'ib Ameer & President Silicon Valley
Zaheer Ahmad Bajwa	Na'ib Ameer & Missionary Headquarters
Inamul Haq Kauser	Missionary Midwest Region
Zafar Ahmad Sarwar	Missionary Upper Northeast
Syed Shamshad Ahmad Nasir	Missionary Southwest
Mubasher Ahmad	Missionary Northwest
Irshad Ahmad Malhi	Missionary East Midwest Region
Muhammad Zafarullah Hanjra	Missionary South
Yahya Ahmed Luqman	Missionary South East
Muhammad Saeed	Missionary Florida & US & French Block Countries
Mukhtar Ahmad Malhi	Missionary HQ & In-charge Baitur Rahman
Masoud Ahmad Malik	General Secretary
Ali Murtaza	Secretary Tabligh
Nasir M. Malik	Secretary Tarbiyyat

Dr. Faheem Younus Qureshi	Secretary Taleem
Hasan Hakeem	Secretary Ishaat (Publication)
Dr. Farooq Ahmad Padder	Secretary Rishta Naata
Amjad M Khan	Secretary Public Relations & President Ahmadiyya Muslim Lawyers Assoc.
Shahid Saied Malik	Secretary Umoor-e-A'ama (Social Services)
Dr. Amjad M Chaudhry	Secretary Ziafat (Hospitality)
Mirza Naseer Ehsan Ahmad	Financial Secretary
Alhaj Dhul Waqar Yaqub	Additional Finance Secretary
Dr.Khaled Ahmad Ata	Secretary Wasaya
Dr. Zaheeruddin Mansoor Ahmad	Talimul Quran & Waqfe Aarzi
Anwer Mahmood Khan	Secretary Tehrik-e-Jadid
Waseem A Sayed	Secretary Waqf-e-Jadid
Abu Bakr	Additional Secretary Waqfe Jadeed (New Ahmadies)
Mir Daud Ahmad	Secretary Jaidad
Hafiz Samiullah Chaudhary	Secretary Waqfe Nau
Chaudhry Mujeebullah	Secretary Agriculture
Khurram Fuaad Ahmad	Secretary Sana't-o-Tijarat
Khurram Bashir	Muhasib
Bashir Malik	Amin
Falahud Din Shams	Auditor (Internal)
Dr. Wajeeh Bajwa	Sadr Ansarullah
Dr. Faheem Younus Qureshi	Sadr Khuddamul Ahmadiyya

PHILADELPHIA MOSQUE PROJECT

The Philadelphia Jamaat has undertaken the blessed project of building a Mosque in the City of Philadelphia. We have purchased a two acre property (land) in the heart of Philadelphia and have started working towards a new Mosque from the ground up in Philadelphia.



"Our Jamaat's progress is dependent on the building of mosques."

The Promised Messiah (as)

Background

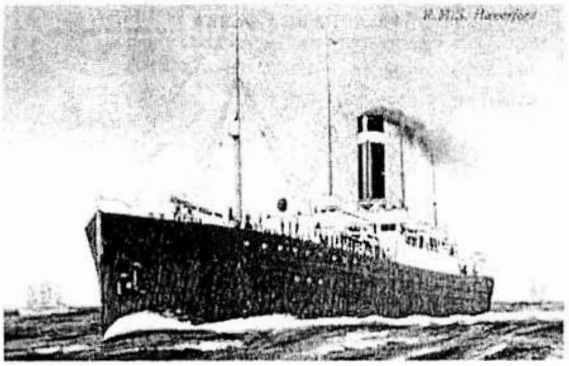
It has been nearly ninety years since one of the companions of the Promised Messiah, Hadhrat Mufti Muhammad Sadiq landed in Philadelphia on a ship called the RMS Haverford. Mufti Sahib's steps in Philadelphia marked an event of historical significance for Ahmadiyyat where Philadelphia is the first city in the United States to receive a missionary and the message of Ahmadiyyat in person.

This was the advent of a new era, an era of introduction and spread of Islam in the United States.

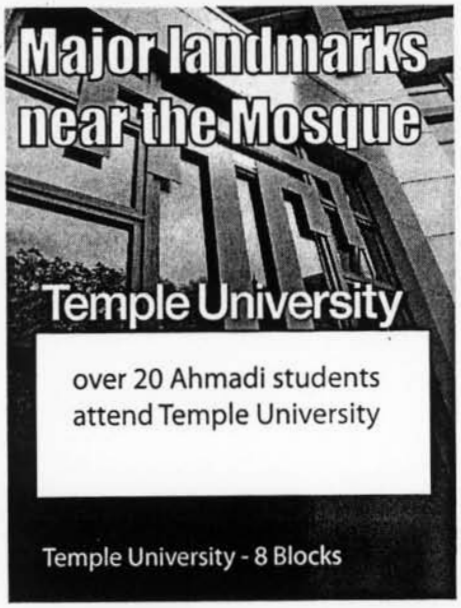
We as Philadelphians are humbled yet energized that our city proved to be the gateway to Islam and Ahmadiyyat in the United States. SubhanAllah and Alhamdolillah. It is on his memory and the importance of this event that we would like to build the first Mosque from the ground up by any Muslim group in the City making this Mosque a great sign of Ahmadiyyat and Islam.

Our opponents hurt and kill Ahmadis trying to hinder the spread of Ahmadiyyat, but let them be witness on the spread of Islam and Ahmadiyyat in the USA and let this Mosque also be a sign to them that Islam came to Philadelphia and we are the true bearers of the message of the Holy Prophet Muhammad (saw).

According to record, Hadrat Mufti Muhammad Sadiq (ra) landed on American soil on Sunday, February 15, 1920 in Philadelphia on board the RMS Haverford (source: Muslims in America, by Amir Muhammad)

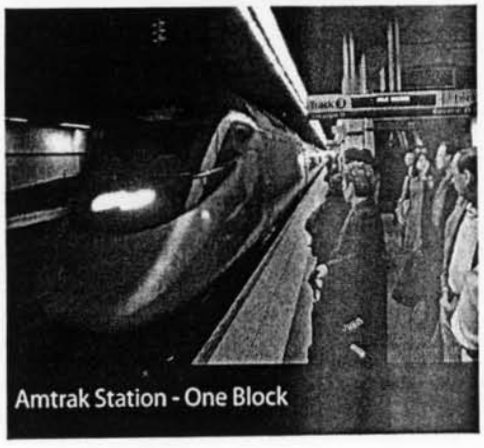


It was aboard this ship that our first converts were made. One Syrian, One American, One Yugoslavian, and four Chinese converted aboard the RMS Haverford before the ship even arrived.



Broad Street, a major thoroughfare - 1/2 block

Major Subway Station on Broad Street - One Block


Amtrak Station - One Block

The Community in Philadelphia

Alhamdolillah, the zoning for the Mosque has been completed. The approval of the zoning variance is a miracle in itself. The process for the approval was a two part process, a community meeting and a zoning board hearing.

Community Meeting on Mosque Zoning

On April 15th 2010, the attorney coordinated a community meeting with the local councilman Daryl Clark. The meeting was held at the United Methodist Church where there were about 25 community people present and about 30 of our own members. The presentation was done by our attorney and there were many questions. The questions and sentiment at the meeting were very positive and the local Pastor gave a full recommendation of support and spoke in favor of the project. Many community members spoke in favor of the project and gave full support; they even recommended that we take over the vacant one acre lot next door. The culmination of the meeting was a letter from Councilman Clarks Office commending us and giving us full support of the project.

Note - There was NO opposition at all, no one spoke against or stood against the project. The community was excited to see us coming into their community and they were excited that someone was willing to contribute to the community. Some comments were "when will you start" and "we would like to see this soon."

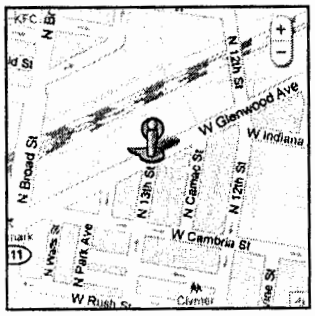
Zoning Hearing Board Meeting

On April 20th 2010, we were scheduled for review and decision of our zoning variance in front of the Zoning Hearing Board. Our attorney gave the presentation and there were many questions around usage for Juma (chairwoman knew and used "Juma" terminology), children, railroad safety, and signage were addressed. The city planning commission opposed the electronic sign and the statement was read aloud in the meeting by the secretary. More questions about the signage ensued and our attorney answered the questions and the President gave a statement of usage of the sign. After some time, the board voted that they approved the project, and no one spoke against or was opposed to the project at the hearing.

Alhamdolillah, a 60ft sign with electronic board was approved which is something not usual in the city due to the height of the electronic sign

By the Grace of Allah, this project is moving with no opposition whatsoever, this is definitely a sign of Allah's Rahman and Raheem.

Location

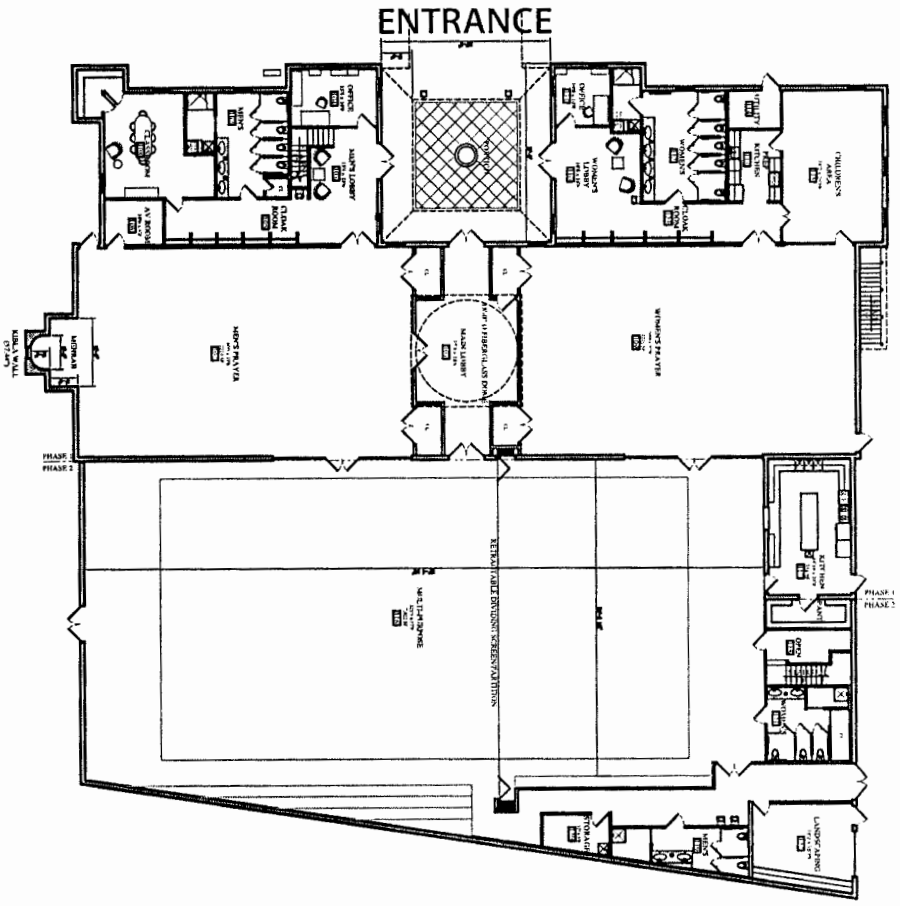


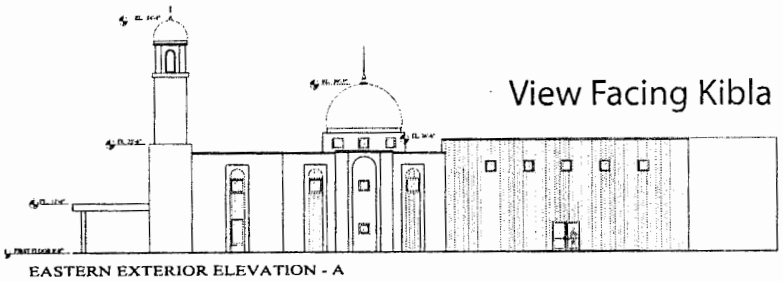
The location of the Mosque was carefully selected to be close to transportation, within the city, and easily accessible by the current members and future members. The Mosque is also located next to a major Amtrak Station which goes to New York and Boston to the North and Baltimore and Washington DC to the South. Our current Mosque in the Logan section of the City is over-flowing and we hope to have a full mosque in the future.

The new Mosque will be within five minutes of Route 1 (a major highway in Philadelphia) and within ten minutes of interstate 95 (a major interstate throughway).

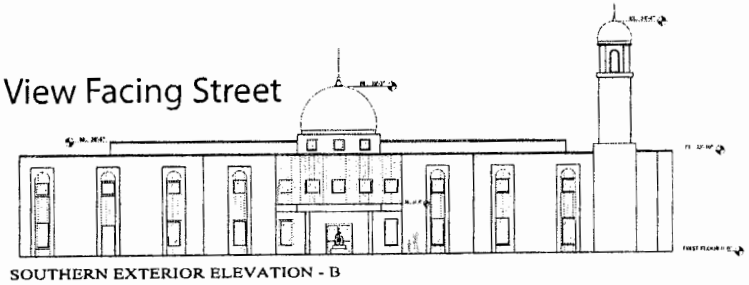
The plan

The Mosque has been designed to be just under 20,000 Square Ft and is planned with two phases. We are optimistic that both phases can be completed initially with the donations of the members for this auspicious project. The Mosque has the traditional elements of the Minaret and Dome which will be in a metallic silver color. The major elements of the Mosque will be Women's and Men's prayer halls, childrens area, On Site Living Quarters, and Multi-Purpose Room. Although the Multi-Purpose room is part of Phase two, it is a very exciting and necessary portion of the building which will include a full Basketball court as well as a dividable hall for Women's and Men's Programs. We believe that this full Basketball court can easily be used on a regional basis and will be centrally located because Philadelphia is about half way between New York and Washington DC. On the outside, there will be over 80 parking spaces with a picnic area and green space.





EASTERN EXTERIOR ELEVATION - A



SOUTHERN EXTERIOR ELEVATION - B

Pledge for your contribution

Nearly ninety years have passed since one of the companions of the Promised Messiah (as), Hadhrat Mufti Muhammad Sadiq traveled from Qadian by ship to a Philadelphia pier. Mufti Sahib's steps in Philadelphia marked a major event of historical significance for Ahmadiyyat and Islam; Philadelphia was the first city in the USA to be the host to a missionary of Ahmadiyyat. This was the advent of a new era, an era of introduction and spread of Islam in the United States . We as Philadelphians are humbled yet energized that our city proved to be the gateway to Islam and Ahmadiyyat in the USA, Alhamdolillah.

Since then we have been progressing steadily in conveying the message of Islam. The Philadelphia Jamaat started to find locations to worship at rented locations in universities, corner stores, and porches of homes. Under the leadership of the late Munir Hamid Sahib, we purchased the first Mosque in 1982, in the Logan area on 10th street, which is our Nasir Mosque, Alhamdolillah. Since then our membership has grown and we have filled this location and also have filled the building next door. In Philadelphia , we have been carrying the flag of Ahmadiyyat and have consistently maintained several programs such as weekly outings in the Mobile Tabligh Trailer, a billboard on Broad Street , a weekly radio program, regular food programs at the shelters, and the regular Jamaat functions. We request your prayers for the continuance of these programs and pray that Allah will change the hearts of the people. Ameen.

In 2008, we purchased approximately 2 acres of land situated at the intersection of Broad Street and Glenwood Avenue, in the heart of Temple University . With the approval of Ameer Sahib, we have completed the feasibility study of the property, completed conceptual drawings, and have obtained zoning variances for the project. Currently, the project is in the engineering design phase with a plan to go to construction starting in Spring of 2011. The construction of the mosque and the multipurpose hall will be in two phases and will cost approximately $2.5 million.

At this time, we would like to humbly request you to pledge a contribution for this Mosque project. Ameer Sahib has approved this project to come under the National Mosque Fund. So far we have pledges close to $300,000 from the local members and while we continue this drive, we would like to request all of the members of the Ahmadiyya Muslim Community in the USA to help us achieve this very important project. In addition, with Ameer Sahib's permission, members who would step forward and make a pledge of $10,000 or more will have their names engraved on a plaque or similar format, so that future generations may cherish your sacrifices and pray for you. Again, this is a request I will be presenting to respected Ameer Sahib for his approval. You can make this pledge on your behalf, on behalf of your parents, a companion of the Promised Messiah(as) or his Khulafa, or Holy Prophet(saw) and his Khulafa. However, this does not mean that a member who make a lesser sacrifice monetarily will be in anyway less blessed.

In conclusion, we again ask your prayers for the success of this project. Secondly, we humbly request your pledge for this project. Please fill in a pledge form or verbally give your pledges today. I conclude with prayer that may Allah Talah open y hearts and enable you to make the maximum pledge, according to your optimum capacity. May Allah accept our hum sacrifices and increase His blessings on us many fold, Ameen.

Mujeebullah Chaudhary
President Philadelphia Chapter

Name: _____ Pledge $$$$: _____

Address: _____

Tel. Home: # _____ Cell # _____ Email: _____

Make checks payable to "Ahmadiyya Movement in Islam" and include your member code.

Mail pledges or checks to:

Ahmadiyya Movement in Islam
C/O Rashid Bhatti
1011 W. Tabor Road
Philadelphia, PA 19141
(215) 549-3338

AHMADIYYA
MUSLIM COMMUNITY
United States of America

MARTYRS OF AHMADIYYAT AT LAHORE, PAKISTAN

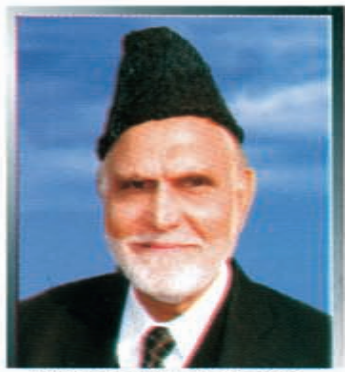
There are our pure members in Lahore (*Revelation of Promised Mesiah, Tadhkirah, p. 482*)

MUNAWWAR AHMAD QAISAR

ILLYAS AHMAD QURAISHI

MUHAMMAD ASLAM BHARWANA

MAHMOOD AHMAD SHAD
(MISSIONARY)



MUNIR AHMAD SHAIKH
(AMEER FOR DISTRICT LAHORE)

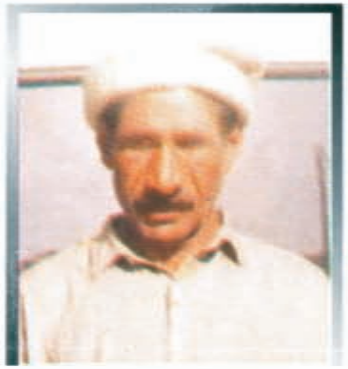
KHALIL AHMAD SOLANGI

MUNAWWAR AHMAD
S/O MUNIR AHMAD

SAJJAD AZHAR BHARWANA

UMAIR AHMAD MALIK

CHAUDHRY IMTIAZ AHMAD



MAHMOOD AHMAD

MUHAMMAD ANWAR

ASIF FAROOQ

KAMRAN ARSHAD

GEN.® NASIR AHMAD

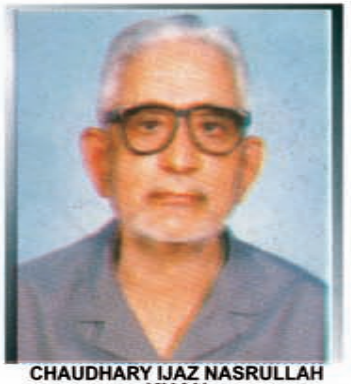
There are our pure members in Lahore (Tadhkirah p. 482)

ABDUL RAHMAN

ABDUL RASHEED MALIK

SARDAR IFTAKHAR UL GHANI

MIAN MUNIR UMAR


CHAUDHARY IJAZ NASRULLAH KHAN

MALIK ZUBAIR

DR.ASGHAR YAQOOB KHAN

ARSHAD MAHMOOD BUTT

ANEES AHMAD

MIRZA AKRAM BAIG

CHAUDHRY MUHAMMAD NAWAZ JAJJAH

CHAUDHRY MUHAMMAD MALIK

MUHAMMAD ASHRAF BHULAR

CHAUDHRY MUHAMMAD AHMAD

AMIR LATEEF PIRACHA

There are our pure members in Lahore (Tadhkirah p. 482)

SHAIKH SAJID NAEEM

IJAZ-UL-HAQ TAHIR

IRFAN AHMAD NASIR

NASIR MAHMOOD KHAN

CHAUDHRY MUZAFFAR

MALIK ANSAR UL-HAQ

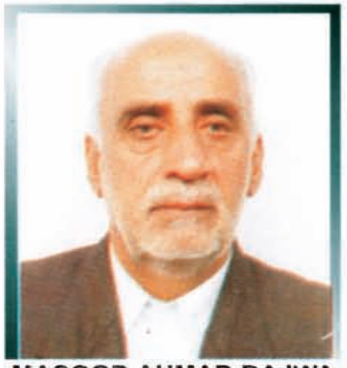
MAHMOOD AHMAD

SHAIKH SHAMEEM AHMAD

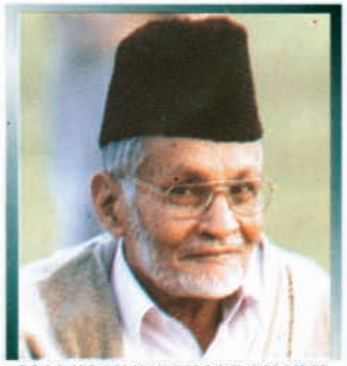
LAL KHAN NASIR

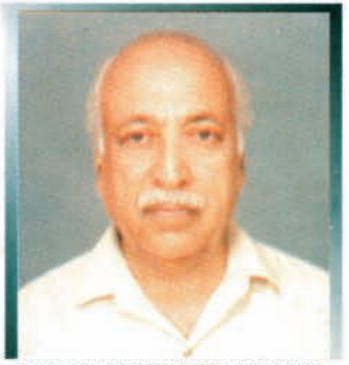
KHAWAR AYUB

MASOOD AHMAD


MASOOD AHMAD BAJWA

MANSOOR AHMAD


MALIK MUHAMMAD YAHYA


MALIK MAQSOOD AHMAD

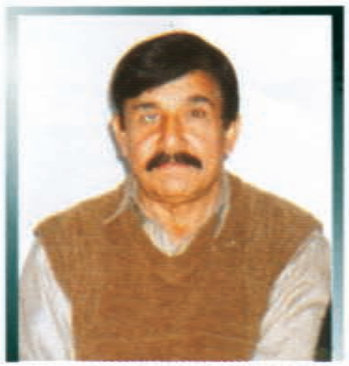
MARTYRS OF AHMADIYYAT AT LAHORE, PAKISTAN

There are our pure members in Lahore (*Revelation of Promised Mesiah, Tadhkirah, p. 482*)

SYED LAEEQ AHMAD

SHABIL MUNIR MIRZA

MUHAMMAD RASHEED HASHMI


MUHAMMAD HUSSAIN MALHI

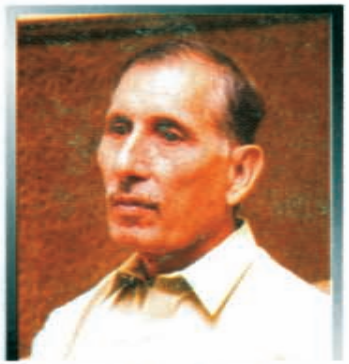
DR.UMAR AHAMD

TAHIR MAHMOOD PTINCE

SYED ARSHAD ALI

MIRZA NAEEM-UD-DIN

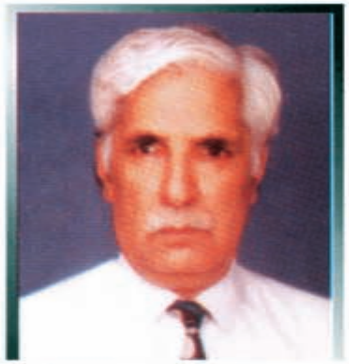
NADEEM AHMAD TARIQ

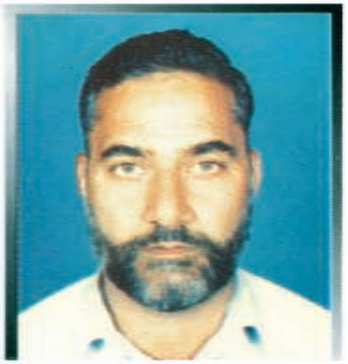

MUNAWWAR AHMAD KHAN

WALEED AHMAD

MUBARAK AHMAD TAHIR

FIDA HUSSAIN

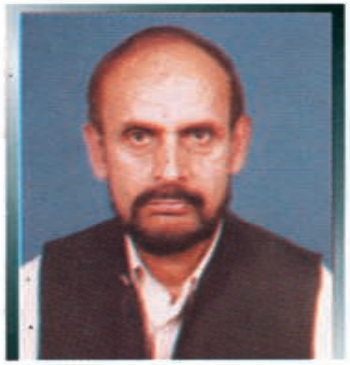

CHAUDHRY HAFEEZ AHMAD


ATEEQ UR REHMAN

MARTYRS OF AHMADIYYAT AT LAHORE, PAKISTAN

There are our pure members in Lahore (*Revelation of Promised Mesiah, Tadhkirah, p. 482*)

MIRZA MANSOOR BAIG


PROF.ABDUL WADOOD

MUHAMMAD SAEED DARD

MIAN MUBASHAR AHMAD

MIAN LAEEQ AHMAD

HAJI MUHAMMAD AKRAM VIRK

MUBARAK ALI AWAN

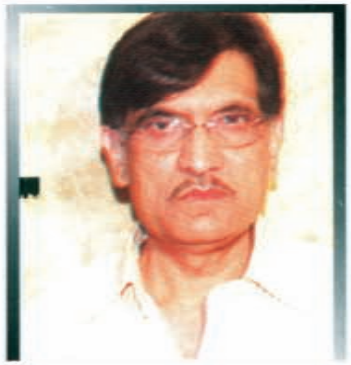
MIRZA ZAFAR BAIG

SHAIKH MUHAMMAD YOUNIS

MUHAMMAD AMEEN BAIG

MUHAMMAD HUSSAIN

HASAN KHURSHEED AWAN


ASHRAF BILAL

SHAIKH MUHAMMAD AKRAM ATHAR

MUBASHAR AHMAD

MARTYRS OF AHMADIYYAT AT LAHORE, PAKISTAN

There are our pure members in Lahore (*Revelation of Promised Mesiah, Tadhkirah, p. 482*)

NISAR AHMAD GILL

NOOR-UL-AMEEM

MUHAMMAD SHAHID

IJAZ BAIG

ZAFAR IQBAL

DR.TARIQ BASHIR

WASEEM AHMAD

SAEED AHMAD TAHIR

IHSAN AHMAD KHAN

MALIK WASEEM AHMAD

"And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you perceive not." (Holy Quran, 2:155)

"Surely, to Allah we belong and to Him shall we return." (Holy Quran, 2:157

"Among the believers are men who have been true to the covenant they made with Allah. There are some of them who have fulfilled their vow, and some who still wait, and they have not changed their condition in the least." (33:24)

"I only complain of my sorrow and my grief to Allah..." (12:157)

BARKAT MASIH

Hadhrat Mirza Masroor Ahmad[at], the Head of the Ahmadiyya Muslim Community, says:

"Every single of these diamonds has further strenghthened the diamonds left behind and they are decorated on the horizon of Islam Ahmadiyyat, and they have created a new constellation ans each of these stars is a guiding light for us. None of our enemies can ever be successful. May God elevate the station of these martyrs and continue to grant us steadfastness." (Friday Sermon, May 28, 2010)

Some scenes of brutal attacks on Ahmadiyya Muslim's Mosques & Burial Ceremonies in Rabwah

Hadhrat Mirza Masroor Ahmad[at], the Head of the Ahmadiyya Muslim Community says:-

"Certainly, God has the power to retaliate. Through which source will He demonstrate His decree, how will He seize those who create disorder and persecute, He alone knows. However, may He make those a cautionary sign, who challenge God's sense of honour again and again and are exceeding all limits in oppression and InshaAllah this will come to pass."

(Friday sermon May 28th, 2010)